

THE ANGLICAN DIGEST

WINTER A.D. 1966

8:4



CREAM OF THE WINTER CROP

LETTERS OF C. S. LEWIS

The late C. S. Lewis is known as a subtle and illuminating writer about Christianity, a brilliant scholar in Mediaeval literature, and a spinner of tales for children and adults, and although his readers may have their special interests, they all will find a wealth of interesting and helpful reading in *Letters of C. S. Lewis*, the Episcopal Book Club's winter Embertide selection. TAD readers will most appreciate the selection from Lewis' answers to thousands of people who wrote to him for help on spiritual problems after *The Screwtape Letters* (1941) made him famous; everybody will see in the current "Book-of-the-Season" the reflection of a life made full by the single vision, integrity, and disregard of self which is the Christian ideal. *Letters of C. S. Lewis* is published at \$5.95 in the U.S.A. by Harcourt, Brace & World, Inc., and in England (at 30s.) and Canada by Geoffrey Bles. To receive the new Lewis book and other worthwhile selections as a member of the Episcopal Book Club, see page 23.

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WINTER A.D. 1966



the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

LISTENING

TO LISTEN is to heal; it seems that simple, but of course to listen rightly and well is not that simple at all. Suicide often is the last soundless plea for attention of a human being who finds himself in a world that seems deaf.

On that premise the Rev'd Chad Varah created an organization called the Samaritans in England in 1953. He had long been disturbed by the knowledge that every day in London three people committed suicide, and he was aware that such individuals often had no friends or

family. Finally, he obtained appointment as rector of a City of London parish (it is now a business district with virtually no resident population), thought up an easy-to-remember telephone number (when he applied for it he found that his new church providentially already had it), and with the help of the Press let the public know that he could be reached at any hour of day or night by anyone "tempted to suicide."

The response was more than he could handle alone, and others stepped forward to help

him maintain the telephone lifeline. Some were psychiatrists who assumed responsibility for suicidal clients requiring medical care, and others were, like the founder, qualified counselors who served when needed as therapists. No one quite knew, however, what to do with the good-hearted but professionally unqualified volunteers who also began to show up. They were put to work serving coffee and keeping clients company while they waited to talk to Fr. Varah in his study. To the surprise of the professionals, the amateurs' efforts bore fruit. From a simple circumstance of one person treating another as a human being, with politeness, consideration, and genuine interest, three profound and unanticipated benefits resulted.

"First, counseling began to go much better," says Father Varah; "clients were free of the exasperation which comes from long and tedious waiting, were in a calmly receptive state of mind, and had had their confidence in me as a counselor enormously built up. Secondly, a proportion of the clients went away happily without having had any counseling at all — they found all they needed in the ministrations of the lay volunteers. Thirdly, the failures of my counseling were almost always picked up by the volunteers as the client was on his way out."

"As a consequence," he said, "the original nonmedical, but still professional, counseling service was abandoned in 1954 and its place was taken by a befriending service manned by lay volunteers, selected by and operating under the supervision of someone who was capable of supplementing their efforts by counseling the clients or by referring them for treatment when necessary."

Today 181 groups in 23 countries are affiliated with the Samaritans. (In the United States, where every year 20,000 people kill themselves, only 19 cities have affiliated branches — such as Rescue Inc. in Boston, Call for Help Clinic in Chicago, Crisis Clinic in Seattle, and Friends in Miami.) Several international conferences have been held, and twelve of the papers read at them, together with an introduction by Fr. Varah, have been collected in a recently-published book, *The Samaritans: To Help Those Tempted to Suicide or Despair* (published in England by Constable and in the States by Macmillan, 866 Third Avenue, New York City 10022, at \$4.95). Although most of the material in it is about the psychology of dealing with individuals who have suicidal inclinations or various kinds of mental and emotional upsets, almost anyone — certainly those such as pastors, teachers, and

counselors who have to help other people cope with their troubles — can benefit from reading it, for the problems that concern a Samaritan differ in degree but not in kind from the sort we all encounter.

The Samaritans can help us to master the art of listening — one that requires almost supernatural discipline and restraint. The temptation in dealing with a person who is troubled and asking for help is to talk — to interpret, lecture, give advice, or make decisions; but Fr. Varah stresses that when we hear someone's story of grief and distress and then try to reassure him that it is not so bad as all that, and that things will work out, we are actually only reassuring ourselves. We are belittling his distress, and in effect, his judgment, and putting emotional distance between ourselves and his pain. To listen, to care, and to be open without condescension to another person's agony, is not easy — that is why Samaritans receive careful training and work only under experienced supervision.

In an essay in the book on the Samaritan method, a psychiatric consultant to the Samaritans writes, "A most crucial feature in the Samaritan relationship is the acceptance by the befriender of negative, unpleasant features in the client. The goal is not merely to keep another human being from ending

his life; the Samaritan wants to befriend the troubled and distressed in such a way that he will be glad to be alive and be enabled to live more abundantly." Fr. Varah has noticed that clients with exotic neuroses or sexual problems were not much comforted ("... helped, unless I flatter myself, but not comforted") by his priestly acceptance of them, but when they were accepted by their Samaritan befriender, an ordinary non-clerical, non-professional person like themselves, then they began to feel like members of the human race again.

One of the most valuable effects of the book is to readjust the ordinary view of the righteous towards the unrighteous. Too many denunciations of sins of the flesh have a note of envy, as though "the people with their various deviations, perversions, counterfeits, substitutes, and whatnot . . . are having a wonderful time, [and we say] 'Why should they have such a thrilling experience when we, who really behave ourselves most admirably, don't have all that glorious excitement?'" Father Varah goes on to point out, "If you compare the total gratification had by the so-called sinner with that available to people no more meritorious than himself who just happen to be happily married, you can see that he lives on a very thin, frugal ration. It is an example of 'To

him that hath shall be given; from him that hath not shall be taken away even that which he hath,' or 'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.'

"Those who have found love not only have one of the deepest needs of the human being satisfied," he continues, "but also get a hundred, a thousand, times more out of their sexual lives than those who have nothing but sex. The reason, in fact, that we try to help a Samaritan client to conduct his life so that he is able to form some sort of relationship of love (which may or may not include sexuality) is not to get him out of his 'wicked practices' but because we know that the gratification he has found in whatever it is he has to do is very poor compared with that which God meant him to have and which he could find within a relationship of love. When our clients find out that we want them to live life to the full, that they should find mutual love and not a mere passing physical spasm, they take some notice of what we say."

That is not to condone immorality, but to respect a person whose resources, if not his problems, are different from our own, and to take seriously that person's efforts to cope with irrational needs that some (like us) are lucky in being able to

gratify in a socially and religiously acceptable way and others are unlucky in that they cannot. Our Lord always offered the better way, and did not, like too many people who have high moral standards, give the impression of wanting to find out what other people were doing and tell them that it was wicked.

The Samaritan therefore cannot do so much and no more. He can be a friend; he can put another human being back in touch with the world, he can make life seem worth living. Beyond that lies the deeper need. As one Samaritan client said, "When Adam was lonely, God didn't create for him ten friends, but one wife."—An editor of *Redbook* magazine, taddled from *The Saturday Review*



TRUE RELIGION

At home it is kindness.
 In business it is honesty.
 In society it is courtesy.
 In work it is thoroughness.
 In play it is fairness.
 Toward the fortunate it is congratulations.
 Toward the weak it is help.
 Toward wickedness it is resistance.
 Toward the penitent it is forgiveness.
 Toward God it is reverence, love, and obedience.

—Anonymous

"Never prove the superiority of your churchmanship by the inferiority of your manners."
—The late Spence Burton, SJE, onetime Bishop of Nasau



If you give a man a fish, you give him food for the day. If you teach him how to fish, you give him food for a lifetime.
—A parish paper



"Christianity promises to make men free; it never promised to make them independent."—A Dean of St. Paul's, London



There are three sermons in every sermon: the one the priest (or bishop) thinks he is preaching, the one he is actually preaching, and the one the people hear.—A parish bulletin



Conscience is a still, small voice that makes us feel small.
—*The Redwood Falls* (Minnesota) *Gazette*



At the end of a service, say thank-you to God and get up and leave. Candles and organ are not stop-and-go signals: they make their offering, you take care of yours.—An Army chapel bulletin



"No matter how valid they may be, man's needs cannot determine theological principle."
—The Suffragan Bishop of Washington

BY WILL AND DEED

● Miss Katherine Allen of Harcourt Parish, Gambier, Ohio, has given \$5,000 to Kenyon College to establish a mathematics scholarship in memory of her parents, Reginald Bryant Allen and his wife Bessie. Dr. Allen, who died in 1938, had taught at Kenyon (he was Professor of Mathematics and Civil Engineering) since 1906 and was respected by countless, and feared by some, students, who not irreverently called him "Gummy". Early in his career at Gambier, Dr. Allen took in roomers (the College was short of dormitory space), and so as not to disturb the students in their studying hours he would tiptoe through the house. About that time people were enjoying a comic strip in which one of the principal characters was "Gumshoe the Sneak Thief" (another character was "Hawkshaw the Detective"), from which Dr. Allen, who was also tall and thin (in addition he wore glasses and a Vandyke beard) acquired his nickname, "Gumshoe"—later shortened to "Gummy". Even his assistant, a Dr. Bumer (rhymes with bloomer), was called "Bumeshoe". Whenever students placed an alarm clock in the chapel's

font and timed it to go off in the middle of a sermon or service (there was compulsory daily chapel in those days), it was "Gummy" Allen who would tiptoe to the font by the rhythmic accompaniment of thumping feet, silence the alarm, and later announce that the owner of the clock could have it back if he would come to the office and claim it. He left quite a collection.

● Mrs. William Henry Seavy Brown, a widow since 1922 and better known in Carthage (West Missouri) as Edna Caffee Brown, left to her home parish (Grace Church) a batch of shares (worth over \$10,000) in locally-owned firms.

● Miss Mary Alice Tingley, after consultation with the rector of her parish (Our Saviour, Rock Hill), left just about all of her estate (\$35,000) to the Diocese of Upper South Carolina to help young men prepare for (1) the priesthood or, after ordination, (2) special work in that vocation.

● The family of the late Louisa Tall Runyan in her memory gave \$45,000 (about half the cost) for a new chapel in the Church of the Epiphany, South Haven, Diocese of Western Michigan.

● The University of the South, Sewanee, Tennessee, owned by 21 dioceses and a credit to the Church from the beginning (1857), has received bequests

from the estates of (1) George Reynolds Parker (d. 1930), late of Lexington, Kentucky, sometime trustee and regent of the University, to which estate held in trust during the lifetime of Mr. Parker's sister, his widow added her own to bring its value to about \$1 million; (2) Ellett Shepherd, late of Denver, \$30,000; (3) Lee Howell, Jr., late of Evansville, Indiana, \$30,000; and (4) Leon Cheek, late of Jacksonville, \$25,000. In addition, the University has received from the hands of Mrs. Thomas ("Miss Clara") Shoemaker her "Claramont Castle", a 50-year-old mansion valued at \$158,000 and adapted by her four years ago as a sumptuous and popular inn.

● The Diocese of Nebraska sends \$200 every month for scholarship aid to St. John Baptist's Theological College in the Diocese of Polynesia, Province of New Zealand. The College began in 1958 with only two students; when a high mucky-muck from the American Church visited the place, he doubted if the Diocese could "afford the luxury of an ordination school," but now there are fifteen students, with teachers from New Zealand, the USA, Australia, and the Philippines (six races are represented among the students), and the library is reckoned to be the best theological one in the South Pacific, which the Warden says, "isn't saying

too much." Others wishing to follow Nebraska's good example should address their communications, gifts of books and money, to the Seminary, c/o GPO 35, Suva, Fiji Islands.

● An author of one of the fourteen chapters in *The Episcopal Church and Education*, (edited by Kendig B. Cully, and published by Morehouse-Barlow Co., 14 East 41st Street, New York 10017, at \$7.95) sent TAD his royalty check.

● St. John's Parish, Worthington, Ohio, sold 80 acres of land (it was given to the parish in 1804) for \$260,000 (that's \$3,450 an acre), plans to use the money to further the work of the Church in the surrounding area (the parish still has 20 acres in town) where the population is expected to double in seven or eight years.

● Miss Grace Evelyn Allison left to St. Thomas's Parish, Richmond, Diocese of Virginia, \$60,000; and Mr. Hobert Elliott Doyle left to Holy Trinity Parish of the same city and diocese, \$5,000 and a share of a trust fund.

● Mrs. William Proctor Remington, widow of the II Bishop of Eastern Oregon (1922-1945), left half of her estate (estimated at \$100,000) to the Church in South Dakota (her husband was Suffragan Bishop there for four years before being translated, in 1922) and the other half to Eastern Oregon.

● The Witter Foundation (founded in 1952), San Francisco, has given to the Diocese of Northern California (see city: Sacramento) \$62,500 of the \$75,000 needed to secure land and buildings for cathedral and conference center use.

● Christ Church Parish, Winnetka, Diocese of Chicago, is the first parish in the country to include in its budget a dollar a year per communicant to the Association of Episcopal Colleges — \$1,767, an action which, if imitated by all parishes, would make available to the eight member colleges two and a quarter million dollars a year.



REMEMBER
The little things count too.
HAPPY BIRTHDAY!

A SUMMARY OF THE FAITH

Part III in a series of reprints from a book of the same name, by the Rev'd C. B. Moss, and published at \$1.25 by Morehouse-Barlow Company, Copyright by the EBC

THE PERSON AND LIFE OF OUR LORD JESUS CHRIST

Our Lord Jesus Christ has two natures: He is God and He is Man. He always was God and He always will be God. He became Man when He took to Himself human nature in the womb of the Virgin Mary. He always will be Man, as well as God. He was born in the stable at Bethlehem, where His Mother and her husband, St. Joseph, had to sleep because there was no room in the inn. St. Joseph was not His father: our Lord had no human father.

When He was thirty years old He was baptized by His cousin, St. John the Baptist: and God the Holy Ghost filled His human nature with power for the work He had to do. For three years He preached, and healed, and taught. He chose twelve men to be His Apostles; to be the witnesses of His Resurrection, to preach His message to the world, and to govern His Church. One of the twelve men, Judas Iscariot, betrayed Him to His enemies, who killed Him by nailing Him to a cross. His Body was buried, and His human spirit went to preach to those who had died in earlier times, and to free them from darkness.

On the third day He rose again: His spirit returned to His Body, and He walked out of His grave. He appeared many times to His disciples: He ate food with them to show that He was not a vision. Forty days after He had risen, He went up from the earth before the eyes of His eleven Apostles so that they might understand that He was returning to His Father in Heaven.

*Phil. 2.6
St. John 1.1
Gal. 4.4
Rev. 1.18
St. Luke 2.7
St. Matt. 2.1
St. Matt. 1.20*

*St. Luke 3.23
St. Mark 1.4
St. Matt. 3.16
Acts 10.38
St. Mark 1.9-11
St. Mark 3.14
Acts 1.22
St. Luke 22.29
St. Mark 14.43
St. Mark 15.24
St. Mark 15.46
1 St. Peter 3.19*

*1 Cor. 15.4
St. Mark 16.6
St. Luke 24.6
1 Cor. 15.5-8
St. Luke 24.42
Acts 10.41
Acts 1.3, 9*

We keep Christmas Day (December 25) in memory of His birth; Epiphany (January 6) in memory of His baptism and of His showing forth to the Gentiles; Good Friday in memory of His death; Easter Day, and also the Lord's Day every week, in memory of His Resurrection; Ascension Day (Holy Thursday) in memory of His departure from the sight of His disciples. But He is still with us, though we cannot see Him.

The story of His life is told in the four Gospels at the beginning of the New Testament, the second part of the Bible. It is called the New Testament because He made a new covenant with His disciples, to take the place of the covenant made with Abraham.

OUR LORD'S WORK IN HEAVEN

When our Lord Jesus Christ went up to Heaven, His human nature was glorified. As God, He had always been in Heaven; but now He was in Heaven also as Man. His human nature was made glorious, because His human body and spirit had suffered pain and death on account of His great love for us. He is on the throne of Heaven, but He still works continually for us as Prophet, Priest, and King.

As Prophet, He puts forth to the world the will of His Father which is also His own will. He does this through the Holy Ghost, who gives light and power to His Church: light, by inspiring the writers of the Bible, and by sending teachers, leaders and prophets to declare His purpose. Among such teachers were St. Paul, St. John, St. Athanasius, St. Augustine, St. Thomas Aquinas, and Richard Hooker. He gives power to His Church through the sacraments and in other ways.

As Priest, our Lord continually offers to the Father the sacrifice of His Life which He laid down once for all on the Cross. When we take part in the Eucharist, we are allowed to join in His perpetual offering, together with all faithful Christians, living and departed. All our prayers, gifts and sufferings must be united with His sacrifice.

St. Luke 2.7
St. Luke 3.21
St. Mark 13.37
1 Cor. 15. 12
Rev. 1.10
St. Luke 24.31
St. Matt. 28.20
Jer. 31.31
Heb. 8.6
St. Mark 14.24

Eph. 1.20
St. John 1.1
Heb. 1.14-15
Rev. 1.13-18
St. John 15.12
Eph. 3.19
Rev. 5.6
Heb. 2.18
Acts 3.22

St. John 14.26
2 Pet. 1.21

Acts 13.2
Acts 22.21

Acts 1.8
Heb. 7.24
Heb. 8.1
Heb. 9.24
Heb. 13.10
Heb. 13.15

As King, He reigns from Heaven over all men, and especially all members of the Church, of which He is the only Head and Sovereign. The bishops are His deputies on earth.

Some day He will come again to judge mankind. All human beings, living and dead, of every race and color and religion, will appear before Him, and will have to give account for all their thoughts, words, and deeds, and for the things they have left undone. Everybody will be judged fairly according to his knowledge and how he used it. Some will be banished from God's presence into Hell; the rest will be taken to live with God in Heaven forever.

Phil. 2.9-11
Eph. 1.22
St. Luke 22.29
St. Matt. 18.18

Acts 1.11
St. Matt. 16.27
St. Matt. 25.31-46
St. Matt. 12.36
St. Luke 12.48
St. Matt. 25.46
Rev. 20.13
Rev. 22.3



BELLS



THE CRAFT of bell founding is said to date back to the twelfth century in Britain, although bells were ringing long before then: the Venerable Bede (d.735) mentions one. At first they were made only by monks, but the act gradually passed into the hands of laymen. Some church bells, still giving good service, were cast in the days of those early craftsmen.

At least thirty bells in English churches are known to have been cast not later than A.D. 1300 (a few of them may be as much as a century older), when bell founders began to organize guilds. The craft of bell founding is a highly skilled one, with many secrets passed along from

generation to generation. A clay mold built up on a brick foundation forms the shape of the inside of the bell. The mold to form the outside of the bell is called the cope. Before it is dried, any required inscription or decoration is impressed into it (the operation is delicate and calls for dexterity and a steady hand). The two molds are then securely clamped together and the space between them is filled with a molten alloy of copper and tin. The bell is cast to ring as close as possible to the desired note; the final tuning is effected by removing metal from the inside with a large vertical lathe.—Taddled from *Church Illustrated*.

DEPARTMENTS

AMEN

■ The great task of Christians today is not so much to keep the Church's machinery rolling, but to win souls for Christ; and what is done by putting into practice our Lord's teachings and precepts. "Why call ye me Lord, Lord, and do not the things which I say?"—A parish priest

■ "It is very bad manners to carry on conversation in the pews, before, during, or after the Church's services. When it is absolutely necessary to speak in the nave of the church, it should be done in a low voice so as not to disturb those who wish to remain in the pews to pray."—A parish paper

■ A priest of the Church who is consecrated a bishop in the Church of God bears a grave responsibility: whenever he speaks, he must realize that people accept what he says as having the weight and authority of the Church. No longer may he express his personal opinions without being very careful to make clear to all that such views are his own and not those of the Church. Pulpits are to be used for preaching the Word of God, not for proclaim-

ing one's own opinions. At his consecration a bishop promises publicly to "banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly call upon and encourage others to [do] the same."—From a parish paper

■ A religious book club listed as its selection four books in the following order: *The Death of God Controversy*, *New Directions in Theology*, *Honest Religion for Secular Man*, and *More Than a Man Can Take*.

GOOD QUESTION

■ "To travel the long and difficult road will require courageous leadership and determined participation by all parts of our community, but no task in our time is more important. Of what shall it avail our nation if we can place a man on the moon but cannot cure the sickness in our cities?"—The McCone Report on the riots in Watts, California.

MAKES THE HEART SAD

■ This year our bishop will be with us for the sole purpose of blessing some of our recent acquisitions and, more impor-

tant, to visit with the people of the parish. There will be no confirmation class this year so that those who might have stayed away to make room for the confirmands' friends and families may feel free to come.—A parish letter

■ To read in a diocesan journal that the downtown-located cathedral parish, the buildings and grounds of which are valued at nearly \$900,000, has not one cent of endowment.

■ Recorded cases indicate that about one in every twelve births in the United States is illegitimate and that each year about a million illegal abortions are carried out.

GOOD IDEA

■ The Diocese of Western Massachusetts is making it possible, at diocesan expense, for all parishes to have important documents (parish registers containing baptismal, confirmation, etc., information) photoduplicated for safekeeping in the diocesan archives.

■ At a Nuptial (from *nuptialis*, Latin for marriage, wedding) Eucharist in a California church, the bride offered bread of her own making; the groom offered the wine.

NO KIDDING

■ "The magnificent new vestments worn on Ascension Day contain 3,100 pearls, each of which was sewn on singly by

hand; gold vestments, incidentally, are used only on very great feasts such as Easter, Christmas, etc. Two other complete sets are in preparation."

—A parish bulletin

■ When the 62nd General Convention of the American Church convenes in 1967 at the Seattle Center (site of the recent world's fair), the Deputies will meet in the Arena, the Churchwomen in the Opera House, and the Bishops in the Playhouse.

WE WONDER

■ "The Association of Episcopal Clergy[men]" recently has been formed "to investigate, mediate, and, if necessary, protest abuses suffered by [members of the] clergy in the Church." (*Perhaps there should be a similar organization for laymen who suffer from abuses by clergymen — receiving little or no preparation for confirmation, being taught only part of the faith of the Church, being neglected by priests and bishops who are too busy being "leaders" to be pastors . . .*)

BETTER WRITE THE EDITOR

■ "Episcopalians and Catholics Hold Joint Meeting"—Headline in a diocesan newspaper

FAMILY AFFAIR

■ When a young man was ordered deacon last summer in St. John's Church, Laurel, Mississippi, the presenter was his

father (the Rector of Picayune), the litanist was his uncle (a priest in Vicksburg), and the epistoler was a cousin who had been priested only ten days before — all were named Jones, including the preacher, who is also an uncle as well as Bishop of Louisiana.

ARE YOU SURE?

■ When the BBC did a television film on the retired 99th Archbishop of Canterbury's current life as priest of a small country parish, they gave it the title, "Primates are Human."

EXAMPLE

■ In 1965, the Bishop of North Carolina (one of the three dioceses in the state) made 143 confirmation visitations to 97 of the 125 parishes or missions of his jurisdiction; this year, instead of dashing back and forth across the 39 counties between Charlotte and Tarboro, he started spending a week or more in an area, visiting each of the five convocations one to three times, in order "to serve as an active and personal Father in God rather than simply stopping for a hasty confirmation."

WHAT'S NEW?

■ "The Parish owes \$235 and there are only \$15 in the treasury. We ask first that those whose names are not on the subscription list subscribe now something for the support of the

parish; second, let those subscribers who are in arrears pay their dues to the treasurer; and third, let those whose subscriptions are paid consider the question of increasing the amount." —Records of Harcourt Parish, Gambier, Ohio, Easter Monday, 1886.

COMPARISON

■ The Bishop of South Florida recently reported to his diocese that during the 21 years of his episcopate, congregations had increased in numbers from 92 to 200, baptized persons from 28,210 to 102,438, and communicants from 20,287 to 73,995; that the diocese now has nearly 3,000 baptisms and over 4,000 confirmations annually; and that while increasing its contributions to the national Church, the diocese had made funds available to assist poorer congregations in putting up or enlarging their buildings.

ART & CRAFT

■ On one side of the episcopal ring of the recently-consecrated Junior Suffragan Bishop of Dallas is engraved a line drawing of a road runner because "that's what Bishops do most of the time."

DOUBLE STANDARD

■ There seems to be no effective way for the bishops to discipline any of their own brothers who

have violated vows, or, if there is such a way, it has not been lately used; yet many bishops have not hesitated to discipline or depose priests for lesser offenses.—From a parish paper

SIGNS OF THE TIMES?

■ At the convention of an eastern diocese, a spokesman observed that while its population has increased by 200,000, the number of Churchmen is the same as it was twenty years ago; baptisms and confirmations "are not keeping pace, and the number of funerals show that we are much older than the average for the state."

AIDING AND ABETTING

■ Christ Church is the oldest Protestant church building in the city.—A rector's letter

RETURN

■ The Church of the Ascension, Vallejo (Northern California) has an acolyte who started out as a boy soprano in the choir of Canterbury Cathedral and became an acolyte when his voice changed; a few years ago when an operation on the larynx changed his voice, he left the choir and once again became an acolyte: he is 90 years old.

THE FIRST

FOR years the old woman had known the joy of tithing, but for several months an injury had made working impossible. When at last she was able to limp along the hot, dusty road to the Mission House, it was to tell the priest that she was anxious to make up for lost time. She said that she was going to bake and sell bean cakes, and that the first of the three shillings she earned would go to God's work.

Shortly afterwards she returned. With quiet satisfaction glowing on her wrinkled face, she handed over the shilling.

The priest was puzzled. "You can't have earned three shillings already," he said.

The old woman was indignant. "Do you think I would give my Lord the last of the three? The first shilling is His; the other two will be mine." —Taddled from *The Anglican Review* (Trinidad-Tobago)



There is no fiercer hell than the hell of lost hope; there is no man more sick than the man who is sick of himself.—A parish paper



Our critical day is not the very day of our death, but the whole course of our life. I thank him that prays for me when my bell tolls, but I thank him much more that catechizes me, or preaches to me, or instructs me how to live.—John Donne



PRIZE



The Episcopal Book Club is pleased to announce that a prize of \$2,500 will be given for the best hitherto unpublished fiction or non-fiction book-length manuscript written by a member of any Church of the Anglican Communion, dealing with current problems in a manner consistent with the faith of the historic Church, and submitted by All Saints' Day, 1967. The prize money has been provided by friends of "Operation Holy Word" to stimulate and bring forth writing of both literary and theological excellence for the benefit of the whole Church and will be awarded in excess of the author's royalty paid by the publisher.

Non-fiction entries should be directed to the layman and should be practical. Theory should be based on sound learning and experience, and information should be completed with some indication of what the ordinary reader can do about it. In fiction, of course, the story is the thing; but entries should bear with sufficient directness on Church or sacrament to serve as example, goad, or correction to the reader. Neither parochial nor clerical life need figure in the story, but the reader should be able to find a personal application.

Detailed information about submitting such a work and the judging of manuscripts may be obtained by writing to the Episcopal Book Club, Hill-speak, Eureka Springs, Arkansas 72632, U.S.A.



SABBATH

THE SABBATH is as old as the Jewish religion. It begins at sunset Friday and ends at sunset Saturday. Its proper observance is outlined in the books of the Old Testament.

The first Christians were Jews and so naturally continued to keep the Sabbath according to the Jewish tradition; but as Christians, they kept also the day on which our Lord rose from the dead. They kept the Lord's Day, Sunday, by meeting together to celebrate the Holy Communion. Every Sunday is a commemoration of the Resurrection, a little Easter.

When Gentiles became Christians, the question arose whether or not they had to keep Jewish customs, including food laws, circumcision, and observance of the Sabbath. The Apostles gathered together in Jerusalem to decide the matter. You may read about it in the fifteenth chapter of the Book of the Acts.

That Council of Jerusalem decided that Christians need not keep the Sabbath (or the

food laws, or the custom of circumcision). From then until now, with some few exceptions, Christians have paid no attention to the Sabbath, the seventh day. Those Christians who do keep the Sabbath (sunset Friday to sunset Saturday) believe that the Apostles lacked authority to abrogate large sections of the Old Testament Law. We believe that they did have such authority, for our Lord said to them, "As the Father hath sent me, even so send I you"; He also said, "whatsoever ye shall bind in earth shall be bound in heaven and whatsoever you shall loose in earth shall be loosed in heaven."

The Lord's Day is a glad day, a feast day, a day of rejoicing. It is not simply the Jewish Sabbath transferred from one day to another. The Christian way of keeping the Lord's Day is to attend the Lord's own service, the Holy Eucharist. It is well to use the rest of the day for adoration, for rest and for recreation.—A parish paper

REMINDER

As the seminary is, so will the priest be,
As the priest is, so will the parish be,
As the parishes are, so will the Church be.

—*The Piedmont Churchman*



PRAYER



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next four months, are all commended to the prayers of the faithful. (Remove the page and keep it in your Prayer Book).

JANUARY

- 2 Charles Francis Boynton (23rd) Senior Suffragan of New York
- 6 Sumner Francis Dudley Walters (23rd) I Bishop of New York
- George Purnell Gunn (19th) V Bishop of Southern Virginia
- Jonathan Goodhue Sherman (18th) V Bishop of Long Island
- William Davidson (1st) VI Bishop of Western Kansas
- 10 Donald Hathaway Valentine Hallock (15th) VIII Bishop of Milwaukee
- 11 Harry Sherbourne Kennedy (23rd) IV Bishop of Honolulu
- Gray Temple (6th) XI Bishop of South Carolina
- 14 Jose Guadalupe Saucedo (9th) IV Bishop of Mexico
- George Theodore Masuda (2nd) VIII Bishop of North Dakota
- 15 Charles Francis Hall (19th) VI Bishop of New Hampshire
- 24 Albert Wiencke Van Duzer (1st) Suffragan of New Jersey
- 25 Austin Pardue (23rd) IV Bishop of Pittsburgh
- 26 Paul Moore, Jr. (3rd) Suffragan of Washington
- 30 Philip Frederick McNairy (9th) Suffragan of Minnesota

FEBRUARY

- 2 Lyman Cunningham Ogilby (14th) IV Bishop of the Philippines
- Charles Gresham Marmion (13th) V Bishop of Kentucky
- Arnold Meredith Lewis (11th) Suffragan Bishop for Armed Forces
- George Richard Millard (7th) Suffragan of California
- Edward Gaudan Longid (5th) Junior Suffragan of the Philippines
- 3 James Chang Lee Wong (7th) I Bishop of Taiwan
- 4 John Seville Higgins (14th) IX Bishop of Rhode Island
- William Godsell Wright (7th) VI Bishop of Nevada
- 5 Frederick John Warnecke (14th) V Bishop of Bethlehem
- 7 James Walmsley Frederic Carman (11th) V Bishop of Oregon
- 8 Harvey Dean Butterfield (6th) VII Bishop of Vermont
- 9 Charles Bowen Persell, Jr. (4th) Suffragan of Albany
- 10 James Milton Richardson (2nd) V Bishop of Texas
- 14 Norman Landon Foote (10th) VI Bishop of Idaho
- Charles Waldo MacLean (5th) Suffragan of Long Island

(Continued on following page)

(Continued from previous page)

- 21 Allen Webster Brown (8th) V Bishop of Albany
- 24 William Hampton Brady (14th) V Bishop of Fond du Lac
Earl Miller Honaman (11th) Suffragan of Harrisburg
Benito Cabanban Cabanban (8th) Senior Suffragan of the Philippines
Charles Ellsworth Bennison (7th) V Bishop of Western Michigan
- 26 Hal Raymond Gross (2nd) Suffragan of Oregon

MARCH

- 1 Leonardo Romero Rivera (3rd) Senior Suffragan of Mexico
Melchor Saucedo (3rd) Junior Suffragan of Mexico
- 2 John Vander Horst (12th) VII Bishop of Tennessee
- 6 George Edward Rath (3rd) Suffragan of Newark
- 9 Girault McArthur Jones (18th) VII Bishop of Louisiana
Paul Axtell Kellogg (7th) I Bishop of Dominican Republic
- 25 James Stuart Wetmore (7th) Junior Suffragan of New York

O MOST merciful Father, we beseech thee to bless thy *servant*, N., and to send thy grace upon *him*, that *he* may faithfully and diligently execute the Office whereunto *he* was called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

THAT IS ALL

DEAR Godish Fathers: Thank you all for sending important books for me. The books I got is three. I am sure that you have got five shillings I sent on the month of February. You people asked me to bring a dollar on the birthday, but my illiterate parents could not be able to record my birthday. Then what day can I chose as my birthday and what day can I celebrate? If you can make out you tell me I send a dollar and receive my happy birthday.

Please I want to have Hymnal noted Book and Songs of Praise. Because Almighty God

too hear through prayer and singing. In *The Anglican Digest* spring A.D. 1966 Page 10, I read about our African priest about buying books is true that they don't buy books as fellows. Their salary is not as much as their business is. They too marry quick and easily get child. I pray to the Almighty God for you people and my healthy protection and guidance. That is all.—A letter from a young man in Nigeria who wrote last year for financial help in continuing his schooling; he had heard that it was available in the U.S.A. and wrote to the EBC for direction.

WE RECOMMEND

♦ To New York City visitors and residents: A tour of the Exhibit Room of Trinity Church's recently-added Manning Wing. You'll see the original charter of 1697 granted by William III (have you ever seen a monarch's signature?), papers pertaining to the land, commonly called Queen Anne's Farm, that has enabled Trinity Parish to do so much good, hand written vestry minutes, communion silver, etc.; the exhibition can be seen for about five hours every day except Saturday, and a guide is on hand.

♦ *The Hope of Immortality*, by the Very Rev'd W.R. Matthews, since 1934, Dean of St. Paul's, London, as an attractive sketch of the subject, which indicates the main areas of consideration, emphasizes the faith of the Church, cites points of dispute, admits how little we actually know about the life of the world to come, and labels the author's own opinions clearly. The book is hewn out of solid prose and every word has weight, place, and dignity; if it finally is appealing as the personal reflections of a humane, well-read man more than as an urgent statement on a

subject of universal concern, it may be because the climate of thought has changed greatly in recent years, so that we cannot be so sure as was Dean Matthews that a "train of argument, if it is sound, will convince every rational being." (The book is a revision of one first published in 1936, when the Dean was 55, with a new last chapter based on questions that were invited by a letter in a popular newspaper.) Nevertheless, its 76 pages are certain to instruct and please the interested reader. Published by Morehouse-Barlow Company, 14 East 41st Street, New York City 10017; \$2.75.

♦ To every parish priest: When you prepare people for confirmation, be sure to tell the women about the United Thank Offering — what it is and does, and how to use the UTO Blue Box. If you can get across to them the importance of giving thanks, and show them how to use the Blue Box (it is only one way of giving thanks), you'll have a much stronger congregation — and a happier one.

♦ Joining in a general shout of 'Godspeed!' to the distinguished *Sewanee Review*, a literary mag-

azine published quarterly by the Church's University of the South, as it begins its 75th year.

◆ To Churchmen who'd like to know what the Church in Canada is thinking — apart from what appears in "official" periodicals: A subscription to *The Communicator*, an Anglican independent paper published monthly at \$2.00 a year; POB 66, PSC, Winnipeg 9, Canada.

◆ To literati, the new series of concise critical studies, "*Contemporary Writers in Christian Perspective*," recently begun by Eerdmans. The primary purpose of the series is literary — to offer objective and helpful criticism for the general reader — but the background and standards of the comment are those of the Christian tradition. The essays we have seen are very attractive and readable indeed. At this writing, available ones are Mary McDermott Shideler on *Charles Williams*, Neville Braybrooke on *T.S. Eliot* (be sure to see at least those two), Robert Drake on *Flannery O'Connor*, Nathan A. Scott, Jr. on *Ernest Hemingway*, and, just out, a study of Edith Sitwell. Each essay is 48 pages long and sells for 85c; the publishers hope to bring out one or more a month. Too bad there is no subscription scheme, because the little booklets are more satisfying than most magazines, and the covers (portraits of the author surrounded by scenes

from his work, done in line with touches of color, printed on heavy glossy white paper) are so good-looking that they are being offered separately as newspaper-page sized posters at four for two dollars. Order from Eerdmans Publishing Company, 225 Jefferson Avenue S.W., Grand Rapids, Michigan 49502.

◆ *The Fourth Session*, by the still-anonymous Xavier Rynne who successfully and responsibly pierced the secrecy and Curial obstructiveness surrounding the first session of the second Vatican Council to report in detail its debates and struggles, and stayed on the job, session by session, to complete with the present volume the only comprehensive account in English of the synod of Roman bishops which is now drastically changing the face of their Church and its relationship with the rest of Christendom. As well written as the others, the final volume includes, like them, texts of relevant documents and important speeches, summaries of the daily events and of the voting, illustrations, and an index. Order from Farrar, Straus and Giroux, 19 Union Square West, New York City 10003; \$5.50.

◆ The first comprehensive survey of the uneasy alliance during the last four centuries between the preaching of the Christian Gospel and the expansion of Western trade and culture in

Africa, Asia, and the Pacific: *Colonialism and Christian Missions*, by Stephen Neill, formerly (1939-1945) Bishop of Tinnevely (South India) and now Professor of Missions in the University of Hamburg. Bishop Neill went looking for such a book and, not finding one, wrote a nice, fat one. He discovered a mixed record, but concludes that, when judged by even the strictest standards, the missionaries did more good than harm. Their worst fault was all-too-human shortsightedness. Having often been the natives' only defenders against exploi-

tation and having brought liberating contact with the wider world, the missionaries failed to foresee the end of the colonial age and, just when they should have been preparing indigenous churches for self-government (in the nineteenth century), they were in fact strengthening their own control; they had the same reward as well-meaning parents who try to clamp down on a maturing adolescent "for his own good": a period of resentment and overly-aggressive independence. Bishop Neill's story of how Christianity achieved its present (if precarious) univer-

ENROLL me as a member of the Episcopal Book Club. I understand that (a) I will receive four selections a year, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, (d) the average cost of each selection is \$3.50, and (e) I may cancel my membership in the EBC at any time by giving due notice to the Club.

☐ As my first selection send me the winter "Book-of-the-Season," by W. H. Lewis, at the special EBC price of \$4.00, plus 15c postage. (Retail Price, \$5.95)

☐ I'd rather wait until Shrove Tuesday and have as my first Embertide selection, the dual one, *The Art of Being a Sinner*, by John M. Krumm (retail price, \$3.50), and the special and only separate edition of *The Day*, a prayer by John Donne with drawings by Tom Goddard (retail price, \$1.50) at the combined price of \$3.95, plus postage.

☐ Check here if, to save time and money, you are enclosing with this enrollment form your check for \$14.00 in advance payment for four seasons.

Complete This Enrollment Form (See the Other Side),

sality is instructive and well-told, and his chapter on China throws useful light on our political problems there. (Order from McGraw-Hill, 330 West 42nd Street, New York City 10036; \$7.95.)

♦ A re-examination of the 1966 Every Member Canvass materials furnished by the American Church's Executive Council — they are splendid: handsomely designed, theologically and psychologically sounder than ever before. They are spoiled only by the knowledge which must be shared by every person who received them — that

all their good doctrine and thoughtful effort would not have been drawn up in this form at this time if someone didn't want our money; we know (see the Volkswagen ads) that even honesty can be a gimmick. Given their off-putting and unconcealable motive, the materials still face up to hard questions very directly. One tract declares, "in securing the financial support of each communicant, the parish, the diocese, and national Church must justify why each needs the money and where and how it will spend it." Amen; but the

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hour is late. Diocese after diocese is facing growing resistance to canvasses, a fact which is just as likely to reflect God's will as are the endangered plans for ever more projects to impress the world and increase comforts in Zion. Like the Every Member Canvass materials, many of the plans are admirable; only the basis for them is queasy. A big modern building on Main Street (or Second Avenue) is a rallying point for our effort and evidence that the Church is as much to be reckoned with as a bank or a successful corporation — but is that the level of community at which the Church ought to be operating, and why has the Church been strongest spiritually when it had only make-shift buildings and little property? Comfortable conference centers provide places for scattered Churchmen to have fellowship without worrying about housekeeping details — but why did our Lord go into the desert to pray, and His most effective followers live lives of hardship? Salaries on the corporation-executive level for Church executives mean that they can meet national and business leaders as fellow VIP's. What social level did our Lord seek, and what did He say about the national (and ecclesiastical) leaders of His time? Truly, many of our notions about churchly activity need to die, as another of the Every Member

Canvass tracts points out. The well-conceived 1966 materials have provided impetus for re-thinking and re-birth. May those who issued them take them to heart as strongly as those who received them.

♦ For Lenten reading: *The Crucified Answer*, by Olav Hartman, a beautiful book which shows the power that remains in the conventional Christian images and the importance that Lent still has for our times. It is a hymn to the Divine Love that comes to us, not condescendingly from above, but from below, from the life that our Lord lived at the extremities of the human condition. Doctrine, hierarchy, and tradition are put in place as valuable only because they lead to the meeting with the living Christ; and much sham, ecclesiastical and secular, is gently mocked. The author is a priest of the Church of Sweden, but his teaching is sacramental and his many citations of Martin Luther's writings demonstrate only how catholic that reformer was. (The Swedish Church kept its bishops at the Reformation and is in limited communion with the Church of England.) The writing in the book is sometimes a little thick (the translator's fault?) but the vision is clear. Three quotations: "The wisdom which says that that which glitters and makes a lot of noise is not to be depended upon is

ancient. The truth does not show off; it simply is." "Next to indifferent good will, nothing can separate us from Him so effectively as the conviction that we have always understood Him . . . The world did not get rid of Christ by crucifying Him: it is more effective to systematize Him, to be done with Him as with a plant that has been examined or with some correspondence that has been sorted; no grave is as reliable as a catalog." "While Caiaphas and Pilate tormented Christ and crucified Him, we have made Him an honorary citizen and concluded thereby that we understand Him better." Pastor Hartman illustrates one point by saying, "There sits a man with his Bible; he is reading about the things which once took place. Suddenly they take place at the present moment" — but he might well be describing the effect of his own book. Order it from Fortress Press, 2900 Queen Lane, Philadelphia 19129; 204 pages for only \$3.

Transfiguration, in which the former Bishop of London, J.W.C. Wand, examines phrase by phrase the Gospel accounts of that event in the life of our Lord to see what it meant to the Apostles and the early Church, and what it means for us today. In brief, it revealed decisively that Jesus is the Messiah, the fulfilment of the hopes of the Jewish people, a revelation nec-

essary because, as the following Passion showed, He was a different sort of Messiah than anybody had anticipated. The Feast of the Transfiguration, observed from the fourth century in the east but neglected in the west (it was not universally adopted until the fifteenth century, and is only a black-letter day in the English Prayer Book — it was restored with propriety in the 1892 American Prayer Book), thus commemorates one of the turning points of the Gospel; and one of the services performed by Bishop Wand is to demonstrate how full of the idea of transfiguration is the whole of the New Testament — a fact obscured by the use of several different English words in most versions to translate the one Greek word. The Bishop's approach is rather cerebral but he is dealing with live spiritual matters; it is easy to see why the Archbishop of Canterbury has chosen *Transfiguration* as his Lenten book for 1967, and recommends it warmly in his foreword. Published by Morehouse-Barlow, 14 East 41st Street, New York City 10017; about \$2, paper.

Dramas of Salvation, by the Rev'd F.W. Dillistone, which examines the dramatic themes in the stories of Abraham, Moses, the Suffering Servant, Samson, Job, and Hosea, as well as in our Lord's parables and Passion, and in the Eucha-

rist. Along the way the author considers the use of similar themes in modern dramas, including several of Arthur Miller's plays, Marc Connelly's *Green Pastures* (based on stories by Roark Bradford), Schoenberg's opera, *Moses and Aaron*, Beckett's *Waiting for Godot*, *J.B.* by Archibald Macleish, as well as in books like Patrick

TAD gives the address of the publishers of recommended books because most readers live far from bookstores; if, however, there is an accommodating parish or secular bookseller nearby, we recommend placing orders with him: he's in a perilous business, particularly if he's in it for the love of the Church or books and not for the profit on greeting cards and similar items, and needs all the support he can get.

White's *Voss* and *Riders in the Chariot* and Kierkegaard's *Fear and Trembling*. If you know any of the books or plays, you will not want to miss Canon Dillistone's sensible and illuminating discussion of them; but even if you don't, you are likely to enjoy and profit from his use of them to demonstrate the timelessness of the Bible's understanding of the human condition. To be published in February by Morehouse-Barlow, 14 East 41st Street, New York City 10017; \$3.50.

♦ New York residents would do well to consider going to the

Church of the Resurrection, East 74th Street (between Park and Lexington), II Sunday in Lent (26 February) for Evensong at 8:00 P.M. and a performance of Faure's *Requiem* and Brahms' *Alto Rhapsody*. If the Brahms is anything like our recording, you'll not want the affair to end. The *Alto Rhapsody* is one of the most beautiful and downright thrilling things we have ever heard. When you listen to it, close your eyes and think of the Virgin Mary singing a lullaby to her Son and the angels doing the background part; it's for real. Any TV producer worth his salt would put it on during a Christmas Octave (not in Advent); if he can't get to the performance, he should get the Nonesuch recording (it comes with the Brahms' *German Requiem*) 3003M or 73003S; one good hearing will do the trick.

♦ To everybody, *The Trinity Date Book*, a 6- by 9-inch engagement calendar with spaces labeled "morning, afternoon, and evening" for every day in 1967, and, between the weeks, selections from the sermons, meditations, and prayers of the Rev'd Theodore Parker Ferris, Rector of Trinity Parish, Boston — not just snippets, but good solid chunks of teaching. The calendar pages may be discarded separately so that at year's end you still will have a 74-page book — a useful (per-

haps particularly to layreaders) and handsome production, plastic-bound, and with a full-color cover showing three of the windows of Trinity Church. (Hopefully in a future edition, the Days and Seasons of the Church Year, including the additional days provided by the Church's "Prayer Book Studies," as well as days of Fasting and Supplication, may be indicated on the calendar pages rather than listed on a page at the back. People do have to be reminded about the Ember Days, and the like; and some have to be told that Sunday is the Lord's Day and that most Fridays are Fast Days.)

Order from Trinity Publishers, 69 Federal Avenue, Quincy, Massachusetts 02169; \$2.75.

◆ When you are next in London, make a point of going some Sunday morning or Wednesday evening to the Chapel in the Tower of London and listening to the choir; they say it is superb. The chapel, named after St. John the Evangelist, was reinstated early in 1966; the director of music, Mr. John Williams, is also a professor at the Royal College of Music.

◆ To every vestryman: Write to *The Living Church*, 407 East Michigan Street, Milwaukee WI 53202, and ask for a copy of the 23 October 1966 issue

*N*OW Christmas comes, 'tis fit that we
Should feast and sing, and merry be.
Keep open House, let Fiddlers play!
A Fig for Cold, Sing Care away!
And may they who thereat repine
On brown Bread and on small Beer dine.
When New Year's Day is past and gone;
Christmas is with some People done;
But further some will it extend,
And at Twelfth Day their Christmas end.
Some People stretch it further yet,
At Candlemas they finish it.
The Gentry carry it further still
And finish it just when they will;
They drink good Wine and eat good Cheer
And keep their Christmas all the Year.

—Printed in Williamsburg, Virginia, before 1800.

wherein appears an article entitled "Clergy Placement". Not only does the author (a parish priest) speak to a long-neglected and distressing matter, but he's got some pretty good ideas on how to be rid of a priest not fitted for his present work and to get one who is. The sum and substance of the article is this: "[The Bishop of Bethlehem] was right when he said that bishops ought to have more authority to intervene pastorally in situations which they know need changing, either for the sake of the priest or that of the parish." Order two copies (a dollar would cover the cost), and mark up one and send it to your bishop. As in most things, the bishop will pass the buck and say that the canons don't allow him to interfere; don't let him get away with that, because the canons can be changed — and often are. The trouble is that too many bishops are afraid to exercise the prerogatives they already have and shy from seeking or even voting for additional ones. The solution lies, of course, in getting bishops who will be bishops; if a man feels that he can't accept all the obligations of such a high office, he has no business accepting the election, and standing committees have the sacred duty of withholding their consents to the election of such a man. Anyway, get the *Living Church* article and take hope from it.

◆ Special thanks to *The Sewanee Review* for its special Winter 1966 issue on T.S. Eliot, put together by a guest editor, Alan Tate. Some of the two dozen contributors offer critical articles on the literary achievement of the bank clerk-turned-poet-turned-publisher who took the English-speaking world off the Milton-standard, re-established Dante and Donne as current-coin, and stamped his own images on the mental notes of his age; others of them give warm recollections of the friend behind the carefully-contrived figure of the public pedant, whose constant charity and gaiety was only made more luminous by his personal tragedy (the long mental illness of his first wife); but Ezra Pound says the last word in a short note: "Am I to write 'about' the poet Thomas Stearns Eliot? or my friend 'the Possum'? Let him rest in peace. I can only repeat, but with the urgency of 50 years ago: READ HIM." We are glad to report that the whole issue is available in book form, from Seymour Lawrence, Inc. (a division of Delacorte Press), 90 Beacon Street, Boston, Massachusetts. \$6.50.

◆ Not failing to see *The Gospel According to St. Matthew* when it comes to your local motion-picture theatre; all reports claim that it is the best life of Jesus ever done and the finest biblical film ever made.

◆ TAD readers in New York City may appreciate being reminded that on Sunday afternoons at four o'clock, the choir of St. Bartholomew's Church, Park Avenue and 51st Street, puts on great choral works, traditional and contemporary, sometimes with instruments. On 26 February is scheduled Bach's *St. John Passion* — also one of the most beautiful things ever written. (This writer listens to the last three sides of the Nonesuch recording just about every morning or evening or both.)

◆ When you move from one address to another, be sure to give that information to your parish and diocese, so that you may continue to receive both the parish bulletin and diocesan paper; it's cheaper for everybody concerned when you, rather than the postmaster, supply the new address. Come to think of it, why not tuck in a dollar bill to cover the expense of cutting a new address stencil?

◆ As a collection of short-short stories and as a model of how to offer the daily round to God in prayer, *Are You Running With Me, Jesus?* — Prayers by Malcolm Boyd. Despite the off-putting title, it's a thoughtful and suggestive little work (see excerpts next column). There is also a Columbia recording of Father Boyd "performing" his prayers to jazz accompaniment, which doesn't seem right, somehow, but the book, now in its

eighth printing, has its merits. (Published by Holt, Rinehart and Winston, 383 Madison Avenue, NYC 10017; \$3.95)

RUNNING PRAYER

PRAYER used to be something separate from other parts of my life, but I have learned that real prayer is not so much talking to God as just sharing His presence. More and more, prayer and my style of life as a Christian seem inseparable.

I don't mean that I have it made; I simply am aware that Christ has it made, and that my life is a life in His, not by any goodness or merits on my part but because of His love. Thus I am able to live in a kind of Christian nonchalance rooted in trust of God. I can no longer conceive of lying to Him in proper Old English or any other style of speech. I feel free to be completely myself with Him.

In 1964 I attended a Roman Catholic Mass in Lebanon during which the Kiss of Peace was to be passed from person to person through the congregation. As the man on my right embraced me, he said the traditional words, "The Lord be with you," and I replied with traditional correctness, "Amen with thy spirit." Then, turned to the man on my left, I said "The Lord be with you" — and he replied, "And with you to Malcolm." I shall never forget the devastating directness of

In recent years, I have spent much time traveling from city to city, talking with groups of students. For me, "community" is no longer an ideal but a reality, here, now. I no longer have to seek the sharing, the common life experienced together; it is given and I have only to accept it. I have realized that my prayer can no longer be offered to God "up there" but must be offered to God here; it has to be natural, not contrived; it is not about other things. (rationalized fantasy or escape) but these things around

me, however unattractive, jarring or socially outcast they may be. Prayer, I have learned, is more my response to God than something I initiate. I believe Jesus Christ prays in me as well as for me, but my response is sporadic, moody, now despairing, now joyful, corrupted by my self-love and desire to manipulate Christ's love. The community of Christ incarnates prayer in its essential life and my own prayer is part of that; but many times when I am caught up in egoism and self-pity, I forget. (I find in the

MATRIMONIAL DECALOGUE

TO THE BRIDE

1. *Flatter him. Every man wants his wife to consider him an Adonis.*
2. *Feed him. The best way to a man's heart is still through his stomach.*
3. *Keep the house in order. A man's home is his castle.*
4. *Make him think what you want was first his idea.*
5. *Treat his mother as you want yours treated.*

TO THE GROOM

6. *Tell her often that she is beautiful. Time will make you a convincing liar.*
7. *Tell her often that you love her. She may always doubt you.*
8. *Don't begin an argument. You can't win it.*
9. *Don't tell her that her relatives are horrible. She knows it.*
10. *When all the bills are paid, divide what is left with her so she may have the little atrocities for which she longs.*

—Taddled from *Flapdoodle! Trust & Obey*, the letters of Virginia Cary Hudson to her daughter (written some years after the school compositions collected in *O Ye Jigs & Juleps!*); published by Harper & Row, 49 East 33 Street, New York City 10016 at \$2.95.

Psalms much the same range of mood and expression as I perceive in my own life of prayer.)

That is why my book of prayers is entitled *Are You Running With Me, Jesus?* and not (more orthodoxly) *Am I Running With You, Jesus?* I am a self-centered man, sinfully immersed in my own welfare and concerns, attempting to manipulate God, and often lost in self-love. My title accurately reflects the style of my prayers as I grapple with imperfections and ambiguities in myself and my society.

The "title prayer" of the book: "It's morning, Jesus. It's morning and I've got to move fast — into the bathroom, grab a bite to eat, and run some more. I just don't feel like it, Lord. What I really want is to get back into bed, pull up the covers, and sleep; and here I've got to run all over again. Where am I running? You know these things I can't understand. It's not that I need to have you tell me. What counts most is just that somebody knows, and it's you. That helps a lot. Lead, Lord, and I'll follow along, okay? Now I've got to run. Are you running with me, Jesus?"

A meditation: "You're hanging on a cross again, Jesus. The symbol is so familiar to us that maybe we don't think about the reality any more. Wasn't it simply the means of your execution, something like an elec-

tric chair or hangman's noose would be today? In churches the cross seems to be everywhere; I know it represents the act of redemption, but your whole life seems to do that much more significantly. Is your death more important to us than your life, Lord? Is your death more central than your resurrection? Help us to keep these things in balance so that we don't lose sight of you among all the religious symbols we put up in your honor."

To Christ at Christmas: "Why do we celebrate your birth but not your life? Why do we call ourselves after your name but refuse to follow after your life? I see your face, Jesus, in the face of a Negro woman whose life is made a hell by white "Christians." I see your face, Jesus, in the face of a lonely man in a crowded city. Christmas is a great mystery to me. (The way we practice it, is it a mystery to you, too?) Through the sham and simplicity, the cruelty and joy, the exploitation and adoration of it, I see your face. Bless, us, your brothers and sisters, your disciples, the humanity you died on the cross to redeem. Thank you, Christ, at Christmas and always, for giving us life in the midst of death, life with you."



Sign on a churchyard: OUR GOD IS ALIVE. SORRY ABOUT YOURS.—From a letter

REVIEW

ONE hundred years ago *The Church Journal*, published in New York and edited by the Rev'd John Henry Hopkins, son of the II Bishop of Vermont and VII Presiding Bishop, reported the following items, all taken from Volume XIV of that weekly magazine.

Throughout the year the dioceses of the South were returning to union with General Convention (in Virginia the debate took two days). The Bishop of Tennessee asked Churchmen "to remember the training school he has established at Sewanee and to send him means enough to supply 'daily bread' for the eight young men in the 'cabins' that await them there."

St. John's, Tallahassee, and St. Paul's, Key West, are the only self-supporting parishes in the State of Florida. There are twelve students at the Virginia Theological Seminary.

The \$5,000-a-year salaries which some northern bishops received contrasted sharply with the \$2,000 paid professors at the General Theological Seminary and the \$200 paid to missionaries in the Diocese of New York. A "Bureau of Relief" for the clergy in southern dioceses was organized in Hartford, Connecticut.

John Keble, Father of the Oxford Movement, died on 6 April. "We had an early communion at 8 A.M., the coffin first being borne into the church under a blue pall with a red cross . . . It was placed in the chancel, and then 79 persons, parishioners and old friends, communicated. At half-past eleven, with the church overflowing, we had morning service . . ." Later in the year the appeal is made for his memorial [the Church commemorates Keble on 29 March, the date of his birth], which is to be "a college or hall at Oxford where young men of the middle class could get the benefit of a university education at a much less cost than in other colleges." [Keble College was thus founded.]

The Bishop of Winchester refused to confirm a class unless the Easter flowers were removed from the church, but at Grace Church, White Plains, New York, flowers decked the pulpit, reading desk, and the font. At Trinity Chapel, West 25th Str., New York City, "the new choir of men and boys in surplices occupied the choir seats which have recently been arranged in proper order on either side of the chancel."

The Bishop of Vermont was presented with a pastoral staff by members of his clergy, and it is said that he was the first American bishop so to receive that symbol of his office. The English Church Union resolved to stand behind every priest who is "prosecuted for ritualism."

Several churches, including St. Anne's, Annapolis, are reported to have established "the weekly Eucharist." "Free sittings for all" is the boast of a few churches.

Daniel Sylvester Tuttle was elected I Missionary Bishop of Montana; he was only 29 years old and could not be consecrated until 1867. (He was translated to Missouri in 1886, became XIII Presiding Bishop in 1903, and was the senior bishop of the Church for twenty years — until his death in 1923. He was a bishop for 56 years — possibly the record for the American Church.)

Henry Yates Satterlee (to become I Bishop of Washington) was graduated from the General Seminary, and Ex-President Pierce (1853-1857) was confirmed in St. Paul's Church, Concord, New Hampshire.

That was in 1866.—From a parish paper



"What people are not up on, they are usually down on."
—The Bishop of Southern Virginia

AGENTS

ALL CHRISTIANS are set apart for they are marked with the sign of Christ and are (or should be) openly His disciples; but within the Church itself the sacred ministry is set apart as called and sent by God to be the chosen agency of particular blessings both to the Church and to the world.

Some Christian bodies have rejected any idea of such a ministry and especially any association of the ministry with priestly functions not within the competence of any layman — but the Churches of the Anglican Communion have not, as is perfectly clear from the Prayer Book and its Ordinal. In that we are at one with historic Christendom and the majority of our fellow Christians of the Roman and Eastern Orthodox Churches. Richard Hooker wrote, "Ministerial power is a mark of separation, because it severeth them that have it from other men and maketh them a special Order, consecrated unto the service of the Most High in things wherewith others may not meddle."

Members of the clergy then are not just laymen who, having been deemed suitable to perform certain functions in the Church, are appointed to do so; they are not just social workers, teachers, administrators, psychi-

artists, or youth leaders, who have sought ordination as something extra. They may be skilled in any or all of those fields, but such skill is not by itself a reason for ordaining them: they would serve better as Christian laymen and I should not be prepared to ordain men who so thought of their holy ministry. Those who come to be admitted to Holy Orders must have accepted a particular relationship to our Lord as ministers of His truth and grace; they are a dedicated order — not as a clerical caste in a “touch-me-not” sense, but identified with man as Christ was, not lords over the flock but our servants for Jesus’ sake.

Pray then for those who are to be ordained, for those preparing for ordination, and for those already in the ministry; and esteem them very highly in love for their work’s sake.—The Bishop of Peterborough, Province of Canterbury

CONTROVERSY

THOSE who feel called of God to controversy in behalf of the Church must exercise great vigilance. They must seek in prayer to know God’s will and place themselves under the guid-

ance of the Holy Spirit. Most of us would be wise to take more care than is sometimes done to ascertain in advance the actual facts in the matter at issue. Private inquiry from those directly involved is usually more fruitful than public questions or open letters, and more may be accomplished by a quiet personal visit than by a publicly-printed communication or even a personal letter.

If a letter to a Church periodical seems required, an impersonal, dispassionate tone is best. It is better to discuss facts, things, ideas, rather than persons. We must be certain of our ground and exact in our words and phrases. There is much to be said for diplomatic language! We must always distinguish carefully between essentials and matters upon which conscientious Churchmen may properly differ. We ought to rely primarily on supernatural means for securing Christian and supernatural ends.

Direct humble persistence with God in prayer on behalf of His truth is our most powerful weapon. Church controversy, private or public, in Church periodicals or in the secular press, is not by any to be entered into unadvisedly or lightly, but (if it is absolutely necessary) reverently, discreetly, advisedly, soberly, and in the fear of God. —Taddled from the *American Church Monthly*, June 1935.

PREPARATION

I AM at the Mallory Institute of Pathology, Boston City Hospital, on leave in order to further my studies in pathology — a bit odd for a missionary physician, but the new hospital (in Liberia) goes on the assumption that it is time those of us who work in Liberia should update our practice and show the way to modern medicine as a witness of God's love.

I am convinced that one contribution we can make is in the area of geographic pathology and public health statistics, so we are trying to find out why people die and what is the incidence of various parasites, etc., in a long-range program — not, as is sometimes done, just a whirlwind tour based on sampling. As I hope to spend my life in that field, a year or two out now to become a recognized specialist is well worth the effort. (On a Church-paid salary and with two children in a basement apartment in Boston, the hardships are far more than we had in Liberia.)

If a couple of physicians could replace us while we are studying, it would make it far easier for us all. The Executive Council would pay for their tour in Liberia. Since Phebe Hospital is an "ecumenical" venture with the Lutherans, it is embarrassing that we are un-

able to find a physician to take my place even for a year. (The hospital is modern, the weather is pleasant, and there are good education facilities for children.)—Taddled from a letter of a priest-physician



PUBLIC IMAGE

THE EPISCOPAL [Church's] House of Bishops has always been a kind of gentlemen's club. Take, in particular, the annual meeting: prelates and their wives usually spend five casual days trading gossip, sipping a few cocktails, and dispatching interim housekeeping chores that have cropped up between the triennial General Conventions. The bishops wear genteel smiles as uniformly as pectoral crosses; club members are wary about rocking the ecclesiastical boat."—*Newsweek*

"In many ways, [the recent gathering of bishops] was one of the most unpleasant and nerve-racking meetings in the 177-year history of the House. To top it all off, Wheeling turned out to be a city without bars, and Church officials had to set up a private commissary, with Scotch at \$7.50 a fifth."—*Time*



"Go in peace, until I come back to you."—From a letter of a vacationing priest to his parish

ACCORDING TO—

★ A Churchwoman: "The summer bookmark's quotation ["Praise the LORD, O my soul; and all that is within me, praise his holy Name."] is one of my favorites; it helped change a rebellious housewife into a practicing Christian. God used those words, loud and clear, one hot summer day as I was struggling with a worn-out, hateful, old vacuum cleaner — and they made all the difference."

★ A book reviewer in *The Times Literary Supplement*: "It will probably surprise many readers to know that the traditional time of the birth of Christ at midnight is based on a passage in the apocryphal book, the Wisdom of Solomon, 'While gentle silence enveloped all things, and night in its swift course was not half gone, thy all-powerful word leaped from heaven, from the royal throne.' The writer was referring to the destruction of the Egyptian firstborn at midnight, but the imagination of early Christian expositors interpreted the passage as referring to the birth of Christ."

★ A layman: "A Roman priest-friend of mine regretted that he was not allowed to use prayers

from the Book of Common Prayer: they have great beauty, whereas the Roman Church's English translation of the Latin is merely pedestrian."

★ A Chester (Province of Canterbury) priest: An incumbent of our acquaintance is described by his wife as "magnificent when he has something to say" and "appalling when he has to say something."

★ A layman: "I must admit that each day's events make a stronger case for the Faithful Remnant and a weaker one for multitudinism. Unfortunately, however, the Church is still preaching togetherness rather than commitment and sacrifice."

★ The Archbishop of York: "It seems to be more fashionable to air one's doubts than to declare one's convictions."

★ An editorial in *The Church in Georgia* (a diocesan newspaper): "Although the Consultation on Church Unity was asked to seek grounds for a united Church that would be 'truly catholic, truly reformed, and truly evangelical,' the following headlines were typical of those which appeared over stories of its latest report: 'Largest Protestant Church in

America'; 'Biggest non-Catholic Church in U.S.' Some responsible Churchmen have used words with equal disregard for history and meaning. Either we are rebuilding a Catholic Church, reformed and evangelical, or we are forming yet another Protestant denomination. If the latter be the case, we want to know now. There may be some who will want to get off the bus at the next stop."

★ A parish priest: "Two more years and I'll be a 'free man'! Why are priests so elated when they look forward to giving up the so-called 'active' ministry? Because we are in an anomalous position: we are not priests, pastors, and prophets, we are primarily *promoters*. It is only as we 'promote' that we are accounted successful. That is why retirement (having done with promotion) holds such a joyful attraction for us."

★ The Presiding Bishop (preaching at the enthronement of the former senior suffragan as V Bishop of Long Island): "The episcopate is the repository of an authority the Church must exercise if she is not to be hopelessly fragmented by extremists whose egos outrun their sense of obedience and loyalty."

★ The Canon Sacrist of New York's cathedral church: The new Pelagianism [something of a God-is-dead, you-can-do-it-yourself idea] dictates that a Church service is real and mean-

ingful only if everybody participates like crazy; it is the audible and ceremonial carrying through of what the Dean of New York calls the "knee-to-knee syndrome". Time was when people were discouraged from beating time or humming at a symphony concert, and if one could not sing, he was firmly restrained from doing so. Now, however, and in the interest of "Dialogue", we have arrived at the point of "Monologue" — everybody says everything so that the word *Amen* is meaningless unless it means agreement with one's self. Surely one way to participate in beautiful sounds is to shut up and enjoy them, but even so now we meet with priest and a few musicians who wish to do away with choirs completely. Understand, please, that I'm all for visibility, audibility, and, in the strict sense, Dialogue; I'm for free-standing altars and proper presbyteries; what I am objecting to is the attempt to equate Anglican Ante-Communion [the first part of the Eucharist, up to the Creed] with the demands of the new Roman Rite when the setting is not in accord with the rite. My questions, therefore, are these: Is the desired end best achieved by doing the right thing in the wrong setting? Are we in danger of forgetting that, unlike other segments of Western Christendom, we have a

four-century-old public Choir Office which still speaks to the hearts of our people? Do we run the risk of being so timely that we are ceasing to be timeless? Are we tending to treat the liturgical movement as one more bright gimmick to increase attendance by diminishing boredom? Are we, in the course of experimenting with services, ending up by experimenting with human beings?—Taddled from *The Bulletin of the General Theological Seminary*

★ The V Bishop of Easton: "I wish to commend those vestries of the diocese that annually review and increase the salary of their priests. One parish raises its rector's salary \$100 a year, feeling that it merely is keeping up with rising costs and prices. It has been estimated that a priest who has not had a raise in the past five years is being paid 20 per cent less now than then."

★ A Canadian layman: "I regret that (1) the Church today gives us predigested pap from the pulpit, (2) Christianity is considered as something for Cloud Nine only, and never to touch politics or business or sex, and (3) we are encouraged as churchgoers to think that we are the holy ones — only Roman Catholics are told that they are sinners. I know that I've got to help (1) the Church be more relevant and (2) correct misconceptions about the Church,

but I do wish that the Holy Spirit would put a little energy into my bishop and my priest to do their share too. God is not dead, but He's discouragingly dormant in some of our ecclesiastical figures."

★ The Christian Education Newsletter, Diocese of Arkansas: "In every church school at least one teacher seems to come from a family with many members and no outside household help. Such people have learned to apportion their time so that it is given to the family, the community, and the Church; having decided how the time is to be spent, they say a firm 'No, thank you' to everything else, and so avoid the frustration of trying to half-do too many things. We teach our children to care for and respect property and money, but what are we teaching them about the stewardship of the more valuable gift, time?"

★ A layman: "Rightly or wrongly I declined an invitation to add my name to the long list of layreaders in my parish, which uses them only to read the psalm and lessons on Sunday morning — with two priests also present. It seems to me that the arrangement 'honors' the layman and I want only an opportunity to 'serve' as really needed. I have a chance to help out with the Sunday School this autumn, and that I shall do gladly."

★ A Canadian parish bulletin: "It costs us Anglicans \$12,813 to add one member to the Church."

★ The Bishop of New Mexico and Southwest Texas: "If, save for reasons of health or age, a bishop is to surrender his episcopal responsibilities, he should surrender his episcopal honor and dignity as well."

★ An editorial in the *New Christian* (London): "It may be said that the glory of cathedral architecture must be matched by the glory of the Christian community life which is created beneath the soaring spires and vaulted roofs. Without this parallel there is no real glory, and the cathedral [church] is only the mausoleum of an ancient cult."

★ The Chancellor of Eisenhower College: "Plato's conception of education has a great advantage over some recent thoughts on the subject because he joined the cultivation of the

intellect with the nurturing of character. He was concerned with the conduct of life. The educated man, he said, 'will learn how to order his own house in the best manner, and he will be able to speak and act for the best in the affairs of state.' Unlike Plato's intellectually accomplished social leaders, [our brightest students at prestigious institutions] have generally been required to devote little of their learning time to a consideration of the characteristics of the good society or the just man."—*The National Observer*

★ The *Church Times* (London): A theologian of the American Lutheran Church claims that Protestants should focus their efforts on a return to their "ecclesiastical homeland" — the Roman Catholic Church. Reunion with Rome, he said, "is predicated on the knowledge that the sixteenth-century schism was an historical event, and as such is susceptible of

ITEMS FROM THE 1965 REPORT OF THE EXECUTIVE COUNCIL

¶ Twenty-five legacies were received, totalling \$657,586; the largest was \$535,000, the smallest \$4.00, and they came from seventeen dioceses.

¶ \$275,370 was spent on "interdenominational work" (the next year the ante was upped to \$446,669), of which sum \$145,979 went to the National Council of Churches.

being superseded in the stream of history itself. The Reformers made their protest against Rome on behalf of the Church, out of love and loyalty to the truly Catholic Church The furthest thing from Luther's mind was to make his reform movement into an independent Church, named after him, that would exist permanently outside of, and in competition with, the Roman Catholic Church The tragedy is that what was intended to be only a temporary Church has become a permanent arrangement." Noting "a new birth of Catholicity" in Protestantism, he said that it was manifested in "a recovery of Catholic substance and principles that have been lost in Protestant history."

★ A Roman Catholic columnist: "I myself know of about twenty or thirty American priests who have married during the past year The arguments for celibacy are impressive; the arguments for enforced celibacy are not."

★ The Community of the Holy Spirit's *Occasional Paper*: "The collegiality of Roman Catholic bishops has become a functioning fact. Before the end of the II Vatican Council, the Pope gave to each bishop a simple silver ring, to signify his part in governing the Church. It was salutary for each of the bishops that the rings were identical and

adjustable, a visible reminder that somebody else could wear it just as well as he."

★ A Churchwoman: "I carry TAD in my purse for companionship in the subway. It certainly is happier and more elevating reading than are the newspapers being read around me. As I see some of the awful headlines staring at me, I say a prayer for the people, countries, and times, then turn back to TAD for reassurance that all isn't despair, bloodshed, and hatred in the world."

★ A college chaplain: "The fact that the General Convention will make the final decision whether the Episcopal Church will participate in the program proposed by the body known as Consultation on Church Union [called COCU] leaves me very anxious. I am not presently convinced that the General Convention truly represents the mind and heart of our Church. Its nature prohibits complete representation, and I doubt that the clergy and lay deputies are, as a body, theologically competent to make such a serious decision I am puzzled by the silence of those bishops and other members of the clergy who might be expected to view the plan for union with concern. I have yet heard no thoughtful debate on the issue I live daily with the rejection of the Church by young people who see it as an

irrelevant relic — not our Church only, but Christianity in general. I am not convinced that legal union would produce any change in that attitude, nor do I see how it will provide occasions for Christian growth. If the questions now asked about the ecumenical effectiveness of the World Council of Churches and the National Council of Churches have any validity, I should think that the same question could be asked of COCU.” — Taddled from a letter in *The Living Church*

★ A delegate to a diocesan convention: “Both days of convention were unusually long sessions. Although there was some encouragement — signs that some Churchmen are realizing that ascending lines on a graph do not always mean growth and that all the activity in the vineyard might have moral as well as economic implications — some convention features were painfully familiar — the same fiddling with malfunctioning public address equipment, the same delegate hypnotized by his own voice, the same waste of time in hearing dreary reports about ‘amazing work’ which turned out to be less than amazing.”

★ The Postmaster General: “I intend to reduce to the absolute minimum the number of Americans who feel that their Government has let them down through shoddy postal service . . . Every

piece of the 75 billion pieces of mail matter we will handle this year must receive the full measure of service for which postage is paid . . . The standards of service . . . as set forth in the Postal Manual must be strictly adhered to every hour of every day.”

★ The Bishop of Kensington (Suffragan to London): “Preaching has fallen on evil days. The people whom we wish to reach no longer [come to church]. The people who do come are, by and large, having to get used to five minutes [of preaching] in the parish communion. The result is a poorly instructed laity and a clergy [whose members] give less and less time and importance to the preparation of their sermons . . . Preaching is not something that some can do, others cannot, and that the majority needn’t bother much about; it is both an obligation and a discipline inherent in the ministry [which the parish priest] is called to exercise.”

★ A publisher in England: “Whatever fashions and infections have come and gone, the governing norm for the Anglican Churches has never been anything but the single duty of upholding a Church given by God and not to be remodelled by men. The Church Militant is not a society that can be freely manipulated by the organization men on one side or the establishment men on the other;

it simply is a part of something which is not ours to do with as we like."

★ A retired priest: "I pioneered for the Church, so my pension is in the lowest brackets. If I had taken a large city parish when given the opportunity, I'd have had a higher income all my working life, better medical care and education for my children, and a large subsistence allowance now as an octogenarian. Can you tell me what the common-union of the saints means: does it apply to the bare necessities of earthly life, or is it applicable only in Paradise?"

★ A Tennessee Directress of Christian Education: "It has been my privilege to go to the Penal Farm for religious teaching and counselling for eight or ten years. Whatever I have been able to do has been in the name of the Church and through the generosity of Church people. We have followed some released women for seven years and have helped them as needed. I count

some of those women among my friends. I have seldom met a woman there whom I felt was 'bad.' They are usually first offenders who have made one serious mistake. They need understanding and love and prayer—and a bit of material help 'over the humps.' They respond to personal caring. We plead for a chance for them, as they come out and face the world again. We are all sinners before God. Let us give mercy and understanding generously, as we hope to receive it."

★ An address made before the University of Chicago: "Family life not only educates in general but its quality ultimately determines the individual's capacity to love. The whole of society rests on that foundation for its stability, understanding, and social peace."—*Commonweal*.

★ *The Living Church*: The initials of the "Consultation on Church Union", COCU, mean "cuckold" in French.

BLESSING

The President then shall bid the organ sound forth, saying:

O all ye works of the Lord, bless ye the Lord, praise Him and magnify him forever.
 O all ye wood and metal, bless ye the Lord:
 O all ye leather and rubber, bless ye the Lord:
 O all ye electric wires and cunningly devised gadgets: bless ye the Lord, praise and magnify him forever.
 Let everything that hath breath praise the Lord.

—From *The Order of Consecration*, Trinity College Chapel, Hartford, Connecticut (1932).

TAKE

Three boys were talking about their fathers. "My dad writes a couple of lines," the first boy said, "calls it a poem and gets \$10 for it."

"My dad makes dots on paper, calls it a song, and gets \$25 for it," the second boy said.

"That's nothing," said the third boy. "My dad writes out some words, calls it a sermon, reads it from the pulpit, and it takes four men to bring in the money."—A parish paper

REALITY

They say that a bishop dreamt that he was addressing the House of Bishops; he woke up and found that he was.

SOURCE

When an experienced layman told his bishop that a large percentage of the priests in that diocese could not successfully run a lunch counter, the bishop replied, "You must remember, sir, that the only source of recruits for the priesthood is the laity."—Taddled

HYMNS

First Boy, "Why do we say 'Amen' and not 'Awomen' after singing in church?"

Second boy, "I don't know, Why do we?"

First Boy, "Because we sing hymns and not hers."

—*The Anglican Review* (Trinidad-Tobago, West Indies)

POINT OF VIEW

Two women were standing outside the parish house while inside the choir was practicing an anthem. "How beautifully they are singing tonight!" exclaimed one of the women.

"I'm sorry," said the other, "but that choir is making such a noise that I can't hear a word you say."—A parish bulletin

PRAISE

"I have nothing but praise for the Rector," said a wealthy old tightwad after church.

"So I remember," observed the vestryman who had called on him during the Every Member Canvass.—A parish paper

CENSORED

A visiting bishop made a speech at a banquet on the night of his arrival in a large city. Because he wanted to repeat some of his stories at meetings the next day, he asked reporters to omit them from their accounts of his talk. In writing up the speech, one reporter finished with the line, "and he told a number of stories which cannot be published."—*Quebec Diocesan Gazette*

DANGER

Bishop, "How did the Every Member Canvass go over?"

Priest, "Not too well, Bishop. I've heard some Canvass workers call it our 'shell-out falter'."—A parish bulletin

MALAPROPS

Woman to Priest: "Your sermon was superfluous, simply superfluous!"

Priest to Woman: "I'm glad you liked it. I may have it published posthumously."

Woman to Priest: "Wonderful! Just wonderful! I hope it will be soon."—A parish paper

RANSOM

During a pause in the sermon a child's voice was heard to ask, "How much longer do we have to listen before we can pay and go home?"—A parish bulletin

DOXOLOGY

In one parish, years of conflict between the rector and the organist were ended on one Sunday morning when the former announced his resignation — or so the priest thought until the last word of his statement was immediately followed by the full organ thundering the Doxology.—A parish paper

PROGRESS

The following announcement was found on the bulletin board of an ecclesiastical institution in the Cleveland, Ohio, area:

LITURGICAL GUITAR
FOR SALE CHEAP

Will accept Silver Trumpet in Exchange

— *The National (Roman) Catholic Reporter*

BURIALS

✠ Paul Iselin Wellman, 67, Oklahoma-born author of 27 books (*The Walls of Jericho*, *The Female*) and many plays for the movies, whose upbringing in a sheep and cattle town of Utah gave him first-hand information for his scripts and books about the West, and whose stay in Kansas City (with the *Star*; he had been city editor of the *Wichita Beacon*) enabled him to gather material for *The Chain*, out-of-print but still an excellent fact-fiction tale about the tussle between the *Star*'s boss, William Rockhill Nelson, and the Rector of St. Mary's Parish (you don't learn what the chain is until the very end); from St. Alban's Church, Los Angeles, California.

✠ Hewlett Johnson, 92, who went to work in his father's factory where he met and married a social worker who convinced him that he should study for the priesthood and who introduced him to the socialistic views that won for him appointment as Dean of Manchester and, seven years later, on recommendation of a Laborite Prime Minister, Dean of Canterbury, in which office his public pronouncements constantly embarrassed both Church

and State (he was called "the Red Dean" and lived in the longer-called "Red House"), and while holding that office, and in his 64th year, married the woman (his first wife died just before he went to Canterbury) who was to bear his only daughters; from Christ Church Cathedral, Canterbury, England.

✠ Florence Nightingale Graham, 81 or so, twice-married but best known as Elizabeth (for a former partner) Arden (from a Tennyson poem), the Toronto-born beauty specialist's apprentice who went into business on her own in 1910 and, using pioneering advertisements and exclusive salons at fashionable addresses, made her creams, oils, and lotions known the world over, setting the pattern for the modern cosmetics industry (she also was known as Mrs. Elizabeth N. Graham, having added the "Mrs." to her name even before her marriage, to inspire customers' confidence) and who increased her millions (to 30 or 40) through successful racing stables (her thoroughbreds were massaged with the Arden preparations); from St. James' Church, Manhattan.

✠ Waldo Farrington Chase, 104, a musician (teacher, organist, choirmaster) most of his life, who was made a deacon at the age of 28 and ordained a priest at 91; from St. Matthias'

Church, Whittier (Los Angeles), California, where he had been an assistant priest until almost a year ago.

✠ Harry Byrd, 70, a great-great-great-great grandson of the founder of Richmond, Virginia, who quit school to take over his family's nearly-failing paper (he made it pay), and bought a little plot of ground near Berryville which grew to 5,000 acres and became the largest individually-owned apple orchard in the world, but who is best remembered for holding political offices for 50 years (as Governor of Virginia he brought the State out of the red, and for 33 years in the U.S. Senate he was first friend then foe of Franklin Delano Roosevelt's New Deal) and for building up one of the most powerful political machines (D.) the U.S. has ever seen, and whose son, Harry Jr., 51, succeeded him in the Senate by appointment and later election; from Christ Church, Winchester, Diocese of Virginia.

✠ Roger Bradshaigh Lloyd, 65, a priest since 1924 and, from 1937, Residentiary Canon of Winchester, Province of Canterbury (the cathedral church is named after the "Holy Trinity, St. Peter, St. Paul, and St. Swithun"—possibly the longest of any in the Anglican Communion); author of nearly thirty books (*An Adventure in Discipleship*; the mammoth

work, *The Church of England in the Twentieth Century*; and *The Ferment in the Church*, an attempt to produce a synthesis between revolutionary and traditional thought) and writer of hundreds of reviews and articles (for the past fifteen years he was a contributor to the *Church Times*); founder and first warden of the Servants of Christ the King; model pastor (he maintained that a priest could not really be useful as such until he had been in one place long enough to become "part of the furniture"—and he never missed the Daily Offices) and a most faithful and devoted servant of the Church; in Winchester, England. (See box) St. Swithun (or Swithin) died in 862 after a short but glorious pontificate as XVII Bishop of Winchester and a rather full life as respected tutor and counsellor to kings and friend of the people. In humility consistent with his

character, he asked that his body be buried outside the Cathedral — in the graveyard with the common people and where the rain could fall on his grave. In 971 his remains were translated to a noble shrine within the Cathedral itself, but not until a downpour of rain had deterred the movers for forty days; local folk thought it was a sign of the Saint's displeasure and so gave rise to the belief that

St. Swithun's day, if thou dost rain,
For forty days it will remain;
St. Swithun's day, if thou be fair,
For forty days 't will rain na mair.

The superstition distracted later generations from venerating St. Swithun as a historic person who played a great and influential part in the early life of Church and State and may account for the absence of his feast day (15 July) from the Proposed Calendar.

✠ William Edward Elsey, 86, Bishop of Kalgoorlie (Province of West Australia) from 1919 to 1950; in Australia. After his Oxford days, young Elsey (then 22) became secretary to the Rector of Stepney, and East London at once captured his heart. (Because his father had over a hundred racehorses as well as the record of winning over a hundred races in one season, many Stepney folk looked forward to receiving "good tips.") He was made a priest in 1905 and, although his title was to

There are to me few thoughts more comforting than the knowledge that, though I have given more than a quarter of a century to the service of Winchester Cathedral, and love it more completely than any other building in the world, it will take my death when it comes in its calm stride, and its life will go on as though I had never been. If my poor virtues could not make that life, my sins cannot destroy it, and that is what matters to me.—Canon Lloyd

St. Dunstan's, his work was largely in the daughter church of St. Faith's. A woman left a handsome endowment for the church "because the Blessed Sacrament was loved in St. Faith's more than in any church" she knew. In his day the Sung Eucharist (he said, "The church was built for it") attracted people from all over the world, especially bishops. One of them, Bishop Golding-Bird, persuaded him to go out to Australia and work in a diocese which had only one populous section; the rest of it consisted of widely separated farms and cattle stations over an area of 300,000 square miles, and no railways; the same Bishop saw William Edward Elsey consecrated and enthroned as his successor and II Bishop of Kalgoorlie.

✠ Benjamin Martin Washburn, 79, VI Bishop of Newark (1935-58); from Trinity Cathedral Church, Newark, New Jersey.

✠ Edgar W. Dodge, 80, long-time Credit Manager of Morehouse-Barlow Co.; he joined the firm in 1910 when it was the Morehouse Publishing Co. located in Milwaukee, Wisconsin, and retired in 1957 (his son is Production Manager of the firm); from St. Peter's Church, Peekskill, New York.

✠ William Gage Brady, Jr., 78, banker (chairman of the National City Bank of New York before it merged, in 1955, to form the present First Na-

tional City Bank, President of the Bankers' Club of America, and head of several investment groups), fund-raiser (Columbia University, Metropolitan Opera, etc.), and sometime member of the Church's Executive Council; from All Souls' Church, Biltmore (Diocese of Western North Carolina).

✠ Vivan Albertus Peterson, 73, priest for nearly 50 years, Rector of St. James' Parish, Cleveland, Ohio, for 45 years (he retired in 1964, the year before the death of his wife, who was a member of the Cushing family, famous for its brain surgeon and geologist), for 25 years a benefactor and "Godfather" to the American Church's Benedictines, and for over 20 years Chaplain General of the Community of the Transfiguration (mother house: Glendale, Ohio); from St. Gregory's Priory, Three Rivers, Diocese of Western Michigan.

✠ Webb Parmelee Hollenbeck, 76, Indianapolis - born actor whose career included the theatre (he began as a child), dancing, singing (operas), and motion pictures (he was thrice nominated for Academy Awards), who is best remembered for his exemplary baby-sitting performance in *Sitting Pretty* as Mr. Belvedere and known the world over as Clifton Webb; from All Saints' Church, Beverly Hills (Los Angeles), California.

✠ Christopher Rahere Webb, 80, a master glass-painter whose personal integrity and artistic gifts show through the windows of many of England's better-known churches, both parochial and cathedral (St. Albans, Chichester, Exeter, Lincoln, Portsmouth, Salisbury, Sheffield, and Southwark); in England. Mr. Webb's unusual second Christian name was due to his father's long and close connection with the Church of St. Bartholomew, of which Rahere, a worldly and eccentric courtier of Henry I, is reckoned as the founder. While on a pilgrimage to Rome, Rahere contracted malaria at the Three Fountains; in his convalescence he vowed that he would build a hospital "yn recreacion of poure men." In a subsequent vision the apostle Bartholomew appeared to him, desired the building of a church as well as a hospital, and indicated Smithfield as the site. Rahere returned to London a Canon Regular of St. Austin (he was already in Holy Orders), and in March 1123 began to build the hos-

pital of St. Bartholomew and later a priory, of which the church in part remains and is known as St. Bartholomew the Great. For five centuries one of the greatest of English annual fairs was held in Smithfield (pronounced Smoothfield) near St. Bartholomew's Day, 24 August, and the area, then an open one, was the site of the major cloth fair when England's wealth rested on wool. St. Bartholomew's Hospital is the oldest hospital still on its original site in London (the present building dates from 1702), and the church is, with the exception of the chapel in the Tower, the oldest in London. Rahere died 20 September 1144, and his body was buried on the north side of the church's altar, and his tomb, complete with stone recumbent effigy, remains in its original position. Hogarth was baptized in the Lady Chapel in 1697, and Benjamin Franklin worked there when the chapel was used as a printer's office.

✠ John Spargo, 90; English-born son of a granite cutter and himself a tin-miner at eleven



Sing lustily and with good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sang the songs of Satan. Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.—John Wesley (1703-1791)

years; who with his wife came to the States in 1901 where he rose in the Socialist Party to serve on its National Executive Committee and on the 1912 presidential campaign of Eugene V. Debs; who became an authority on the history and culture of Vermont after leaving the Socialists in 1917 because he considered their war stance un-American, and founded the Bennington Historical Museum of which he was curator and director until his retirement in 1954; and who was from 1933 to 1954 registrar of the Diocese of Vermont (his witty annual reports were eagerly awaited) and three times deputy to General Convention; from St. Peter's Church, Bennington.

✠ Frank Damrosch, 77, priest, sometime Provincial Superior of the Confraternity of the Blessed Sacrament, onetime Editor of *American Church Union News*, author of *The Faith of the Episcopal Church*, and at his death, senior priest associate of the Order of the Holy Cross; from St. Paul's Church, Doylestown, Diocese of Pennsylvania, of which parish he had been rector (1935-1959) and rector emeritus.

✠ Kenneth Donald Mackenzie, 90, a priest since 1902, sometime Dean of Pembroke College, Oxford, and Bishop of the Scottish Diocese of Brechin (1935-1943), whose gentlemanly and courteous ways en-

deared him to friend and foe alike (he was a staunch defender of the Faith), and whose scholarship won the respect of all (he was editor, translator, contributor to, and author of many works, but was best known for his editing of *Reunion of Christendom*, which contains essays written from many different views and which was circulated in every diocese of the Anglican Communion; in England.



FUTURE

I EMBRACED the Catholic Faith from a Protestant background. I did so because I felt that Protestantism was dead if not dying; that was long before the liturgical, biblical, and ecumenical movements. I am not unaware of my own Protestant heritage nor unthankful for it, but I found it fulfilled in the Catholic Faith in ways which otherwise would have been frustrated. I will admit that I have suffered certain frustrations in the Episcopal Church, but they are more directly the result of my own sins and others rather than faults inherent in the Prayer Book and Catholic system. I would not trade the historic Catholic faith of the Anglican Communion for any "coming great Church" in this world. The coming great Church I am interested in is in the next.—From a layman's letter in *The Living Church*.

ANNIVERSARY

CAPTAIN Cook discovered the Hawaiian Islands (called that after the largest of them) in 1778 and named them Sandwich Islands after the IV Earl of Sandwich, then the First Lord of the Admiralty. Later some English and European sailors settled there, and two of them, John Young and Isaac Davis, became influential advisers to King Kamehameha I, called the Great, founder of the Hawaiian monarchy which ended with the death of Kamehameha V in 1873.

Meanwhile, King Kamehameha IV and his Queen, after whom Queen Emma Square is named and where Honolulu's cathedral church is built, petitioned Queen Victoria to send a bishop to their islands. Despite opposition by American missionaries, the Right Rev'd Thomas Nettleship Staley arrived in Hawaii with his family and some of his own missionaries on 11 October 1862.

The next year, at the request of Bishop Staley, Mother Lydia (Sellon), who had founded the Society of the Most Holy Trinity in 1849, sent over three nuns to establish a girls' school at Lahaina, Maui.

Even though Queen Emma's pro-British feelings annoyed other members of the royal family, especially after her husband died (she wanted England to annex the Islands), she went to England in 1865 where she was warmly received by Queen Victoria and where she called on Mother Lydia at the Ascot Priory. The Reverend Mother promised that a second contingent of sisters would be sent to Honolulu. Five of them arrived in the spring of 1867, led by Mother Lydia herself; moreover, she brought along with her \$7,000 to put up a frame chapel, refectory, school room, and dormitories on the land already provided by Kamehameha and Emma.

The sisters who had worked on Lahaina were called over to Honolulu, and the Priory School began operation on Ascension Day, 1867, with five nuns in residence. (Seven days after the Priory was dedicated, Mother Lydia returned to England with only two of her nuns.) Queen Emma called the Sisters "the mothers of my people", and said to Bishop Staley that she could never tell him "what these dear Sisters

mean to me — my greatest comfort in the world," but she could, as she did, remember the Priory in her will.

In 1902 the Islands were annexed by the United States, the ecclesiastical jurisdiction was transferred from the English Church to American one, and the Community of the Transfiguration took over the Priory School in 1915 (two of the

original Sisters lived there until their deaths in 1921 and 1930). The school today has 600 day students (it started with eleven boarding girls), the Sisters are still running it admirably, and the whole operation is a credit to the vision and Christian concern of a gracious King and Queen—Taddled somewhat from the *Hawaiian Church Chronicle* and other sources.



REFLECTION

WE BELIEVE the Church to be the redeemed and the redeeming society of Jesus in the world. All that we do, therefore, as members of that society should reflect that belief. I cannot honestly think that the detailing of numerous parochial functions in a diocesan newspaper does that. I should think that it might do the opposite — that it says to the outsider that what we (the Church, that is) are mainly interested in is the organizing of teas, bazaars, and, generally, raising money. To tell of a parish and its efforts to renew itself in Jesus Christ, is one thing; but to tell how St. Whatsit's Parish raised umpteen dollars at its annual bazaar, is another.—Taddled from a letter in *The Anglican News* (British Columbia)

PURE FACT

BEFORE the Reformation there was only one Church in Ireland and it was the Irish part of the One, Holy, Catholic and Apostolic Church, founded by our Lord and His Apostles, and established in Ireland by St. Patrick. When we examine the writings of our Patron Saint we find no references to Purgatory, Indulgences, the Invocation of Saints or to the Blessed Virgin Mary. He gives us the name of his father and grandfather, Potitus, whom he describes as a presbyter, thereby indicating that celibacy was not the universal rule for the clergy in those days. He does not mention the Bishop of Rome, nor is there any evidence in any 5th or 6th century document to support such a claim—Taddled from *The Church of Ireland Gazette*

EDUCATION

The juniors and seniors in the college-preparatory section of a highly-ranked New England high school were given an unannounced test on their knowledge of the Bible. Some of the answers:

Sodom and Gomorrah were lovers.

The four horsemen appeared on the Acropolis.

The four Gospels were written by Matthew, Mark, Luther, and John.

Eve was created from an apple.

In His teaching, Jesus told stories called parodies.

—A parish paper

BREAKABLE

A woman was mailing the old family Bible to her brother in a distant city. The postal clerk carefully examined the heavy package and inquired if it contained anything breakable. "Nothing but the Ten Commandments," was the quick reply.—A parish bulletin

SWITCH

The day after the Bishop of Pretoria (Church of the Province of South Africa) took a wife, the couple's picture appeared on the sports page of a Cape Town newspaper with the caption, "Ptolemy, one of the favorites for the Durban July Handicap, and his trainer", which wasn't so bad because on

another page the picture of a man holding the reins of a race-horse had as its caption, "The Bishop of Pretoria and Mrs. Knapp-Fisher, who were married yesterday, holding hands after the ceremony."

SISTER'S PROGRESS

A sister of the Community of the Transfiguration overheard a conversation between two small girls at the order's Bethany School, associated with the Mother House at Glendale, Diocese of Southern Ohio:

"How do you become a sister?"

"First you are a lady. Then you become a possum [postulant], then a novelist [novice], then you are possessed [professed], and then you are a lady no more."—Taddled from the *Southern Ohio Messenger*



QUARTER WATCH



ON THREE NIGHTS last November in the Cathedral Church of St. Michael, Coventry, Province of Canterbury, a cast drawn mainly from the city's youth clubs performed the musical play, *West Side Story*, on platforms and scaffolding put up in front of the great abstract baptistery window in the south aisle of the nave (the church's seating all is move-

able). The play's theme of reconciliation between warring gangs was thought appropriate for the week following Armistice Day. ¶ In the Chapel of the Transfiguration, Kanuga, North Carolina, and in the presence of the American Church's Primate (many bishops summer in the area), the North Carolina-born Bishop of Alaska solemnized the marriage of his daughter, Paneen, the oldest of three (he also has a son). When the last hymn was concluded and it was found that the ushers had not returned to the forward-most pews to fetch the mothers out of the chapel, the Bishop, still in the sanctuary, stepped down and, as though he were following an old Alaskan custom, offered one arm to his wife, the other to the groom's mother, and escorted them both to the door of the nave himself.

The Diocese of Michigan's first home for the retired, St. Anne's Mead, Southfield, recently completed at a cost of \$800,000, was dedicated by the Senior Suffragan Bishop last October. One of the 49 residents (the present capacity is 55) had been there a year — he moved into the first wing as soon as it was habitable. To qualify for vacancies, applicants do not have to be Churchmen; they have only to be able to afford it. Hillspeak hopes to have accommodations for retired folk some-

day, both in separately-located houses and in groups of houses, as well as a place for the infirm and bedridden, although no plans can be made until SPEAK gets going and the right man found to look after the project "Operation Full Time." Lately we've been wondering (only that — wondering) if by some means Church folk with insufficient incomes could not also be accommodated. Consider the example of Miss Lizzie, devoted to the Church all her life, faithful in every respect all through the years, a fixture in the parish: her money has run out and there is no place for her to go — doesn't she have as good a claim, or better, on the attention and resources of Church folk as those who are able to retire in style? ¶ The American Church still owes \$1,367,000 on its skyscraper national offices on New York City's Second Avenue. ¶ Personal to the person who borrowed *The Chain*, by Paul Wellman: We'd be grateful if you would return the copy; it is probably autographed and may have the signatures of two or three of the book's characters; anyway, we'd like to have it back so that we may suggest that the publisher reissue the work. (See "Burials") ¶ St. Paul's College, established in 1888 at Lawrenceville, Virginia, and a member of the Association of Episcopal Colleges, has under-way \$2,000,000's worth of de-

velopments: a dormitory, science building, and classroom-auditorium recently have been redone, a new dining hall-student union and gymnasium were finished during the past year, and the \$200,000 grant of the Booth Ferris Foundation of New York City will make possible new faculty housing and improvements in the fine arts department and in the campus generally. ¶ Personal to anybody who has to prepare a parish bulletin. A bishop does not *administer* the Rite of Confirmation; he *administers* the *Sacrament* of Confirmation. Rite and ritual pertain to the words or prescribed form of the Church's services; a rite is a body of words, a set form of words, and as such is incapable of being "administered"; a rite is followed, "used", respected, abridged, enlarged, revised, enriched, and so on, but it cannot be "administered". An income tax form is printed, mailed, filled out, detested, and so on, but it cannot be "administered." The Prayer Book consists of "the Rites and Ceremonies of the Church"—rites (words in certain form) and ceremonies (actions, directions, provided largely by rubrics). Priests and bishops do not administer rites; they administer sacraments. Why not say simply that Bishop Whoosit, or better still, the Bishop, or the Suffragan Bishop, will be here for Confirma-

tion at 3:00 P.M. Whatever day? ¶ On III Sunday in Advent in the Cathedral Church of the Most Holy Trinity, city and Diocese of Accra, in preparation for the division of the diocese into three separate ones at the beginning of 1970, the Archbishop of West Africa consecrated as suffragan bishops the Very Rev'd Aruna Kajo Nelson, 58, formerly Provost of the cathedral church, and the Ven. John Benjamin Arthur, 50, formerly Archdeacon of Kumasi (in Central Ghana). The diocese presently includes all of Ghana and previously had one assistant bishop (the Right Rev'd Ishmael Samuel Mills Lemaire). ¶ The Bishop of Taejon (until lately the Bishop in Korea; the see was divided on Ascension Day 1965 and a Korean priest consecrated as Bishop of Seoul) has been ailing and hints that he will retire in 1968 when he is 65.

The Diocese of Los Angeles has more schools than any other in the American Church: counting nursery schools, it has 39 of them, with more than 4,000 students; three schools are new since last year and many of the established ones have added grades. ¶ On Ascension Day, 1855, a collection was taken in Christ Church, St. Paul, Diocese of Minnesota, to finance the Church Hospital and Orphan's Home of St. Paul. Despite a

successful start, departure of the medical staff to the Civil War closed the work in 1862. It was reopened in 1873, changed its name to St. Luke's in 1877, and built a 65-bed building in 1891 which still is part of the present one; just seventy years later (to the hour) a cornerstone was laid for a \$4,000,000 expansion, and the new wing, which increased capacity to 450 beds, was opened in June 1962. A four-story addition to the nursing units is planned soon, and St. Luke's of St. Paul will celebrate its 112th birthday in May.

Personal to any rector who has a curate or so: TAD is mailed and addressed to all parishes and missions in the American Church on the fair assumption that it will come into the hands of the rector or priest-in-charge. If you want TAD to be sent to your assistants, simply send us their names and addresses. ¶ For the first time in 37 years, the Church Insurance Company has requested bishops and priests of all dioceses to consider closing and locking church buildings in metropolitan areas after dark to reduce theft, vandalism, and possible arson, "since police co-operation is practically impossible to obtain." ¶ For nearly two years, the Appalachia Enterprise Arts and Crafts Shop has been offering the native American handwork of craftsmen from Kentucky, West Virginia, North

Carolina, Maryland, Virginia, and Tennessee to buyers in Manhattan from a small store at 250 East 67th Street, open for the short hours of 5 to 8 p.m. daily and from noon on Saturday. Now some of the work is offered for display and possible sale at bazaars or meetings for only the cost of transportation (prices of the pieces are set by the craftsmen, but the seller may charge a little more if he wishes a commission). TAD knows only what the proprietor has told us but it sounds like an admirable self-help project. Address all inquiries to the shop, which can also, on occasion, supply an Appalachian speaker or dulcimer player for meetings in the area. ¶ A new 624-page adult catechism commissioned by the bishops of the Roman Catholic Church in the Netherlands omits the "Hail Mary" from its section of prayers. ¶ Pope Gregory's pun on seeing fair-haired English boys in the slave market ("Not Angles but Angels") has infected typesetters and writers ever since. We were reminded of that by seeing *Anglican* misspelled "Angelican" three times in a newspaper advertisement. When a well-known monthly magazine wrote for permission to use a little TAD-written item, its letter and accompanying form had "Angelican" three times, too. Permission was given on condition that the credit line

read "*The A-n-g-l-i-c-a-n Di-est.*" The magazine wrote back very nicely to say that if it had to err it was glad it was on the side of the angels. The Angles were a Germanic tribe from Schleswig-Holstein who with their neighbors the Saxons and the Jutes [from Jutland] in the Fifth century conquered much of what is now known as England and eventually gave their name to the land — Angleland [the Old English form was Engla-land] or England — and so gave to the language an adjective describing all things whose origin was in that country: Anglican, as in Anglican Com-

munion, those Churches in communion with the English primate see, Canterbury. (See the box on this page.) ¶ The Diocese of Albany is offering two \$350 prizes for choral works to be performed during its Centennial Celebration in November 1968. One is to be a festival setting of the Magnificat and the Nunc Dimittis, and the other is to be a simple setting of the Eucharist for unison voices and organ accompaniment. Details may be had from the diocesan office, 62 South Swan Str., Albany, NY 12210. The competition closes on 1 June 1967. ¶ The Church Divinity School

"[The Anglican] Communion is a commonwealth of Churches without a central constitution: it is a federation without a federal government. It has come into existence without any deliberate policy, by the extension of the Church of Great Britain and Ireland beyond the limits of these Islands. The extension has been of a double nature, and the Churches overseas bear its impress. Some of them are, primarily, Churches of the British people scattered throughout the world; others are, primarily, Churches of other peoples, planted by our Missions. Hitherto, they have all been Anglican, in the sense that they reflect the leading characteristics of the Church of England. They teach — as she does — the Catholic Faith in its entirety and in the proportions in which it is set forth in the Book of Common Prayer. They refuse — as she does — to accept any statement, or practice, as of authority, which is not consistent with the Holy Scriptures and the understanding and practice of our religion as exhibited in the undivided Church. They are, in the idiom of our fathers, "particular or national" Churches, and they repudiate any idea of a central authority, other than Councils of Bishops. They combine respect for antiquity with freedom in the pursuit of truth. They are both Catholic and Evangelical. This is still today a true description of the facts and ideals of the Anglican Communion." — Encyclical Letter from the "Archbishops and Bishops of the Holy Catholic Church in full communion with the Church of England, three hundred and seven in number, assembled from divers parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury, in the year of Our Lord, 1930."

of the Pacific reports that the three-year cost of training each seminarian for his Bachelor of Divinity degree is \$11,000, of which a third is met by the student, a third from diocesan budgets, bequests, and endowments (the rapid growth of the school from 26 students in 1946 to 110 today has diverted funds from long-term financing to facilities), and a third must be found elsewhere each year. ¶ In St. Paul's Tuller School, a parish day school (nursery through eighth grade) operated by the T.C.G. Sisters, in College Point (Diocese of Long Island), New York, four languages are spoken every week: one day the Eucharist is celebrated in a certain language, classes conducted in it, songs sung in it, and all luncheon talk is in it too; Mondays are German days, Wednesdays French days, Fridays Spanish days, and English all the other days and occasions. ¶ Each year

an Oklahoma Churchwoman sends along not only her TAIL birthday dollar but includes an extra one for a new subscriber. ¶ The former Provost of Chelmsford, the Very Rev'd George Eric Gordon, is the new bishop of the Anglican Communion's smallest and second oldest diocese — Sodor and Man, which now includes only the Isle of Man in the Irish Sea. When founded in A.D. 447 by St. German, a nephew of St. Patrick, it included the islands off the northwest coasts of England and Scotland from Lewis to Man, called the Southern Isles (in Gaelic, *Suthr-eyan*), which came to be pronounced "Sodor" — the "and Man" was added by a government official in the seventeenth century who did not know that Man was a part of Sodor), but the other islands were added to the Diocese of Argyll and the Isles when Scotland lost Man to the



A nun was trying to cross a street on which traffic was coming from both directions. A small boy stepped up and helped her to the other side. She thanked him and got the reply, 'Oh, that's all right — any friend of Batman is a friend of mine.'—A parish bulletin (One of the religious orders, the Community of the Transfiguration, has a rest home for sisters at Bat Cave, Diocese of Western North Carolina.)

English in the fourteenth century. (After the death of Magnus, the last king of Man, Sodor was ceded in 1266 to Scotland by the Norwegians.) Since Man has its own parliament and convocation, the Bishop does not vote in the English House of Lords, but does have a seat there. ¶ The Diocese of Connecticut is putting up in Hartford "The Bishop Gray Hall" (named after the present Diocesan) which will contain fourteen apartments to be offered to laywomen of the diocese and widows of priests within and outside the diocese; it will be ready in the spring.

For the previous Lambeth Conference, in 1958, the then Archbishop of Canterbury limited invitations strictly to 310 diocesan bishops of the Anglican Communion "for the better discharge of our responsibilities" (there are currently 352 Anglican dioceses, but some sees inevitably are vacant and fourteen Chinese dioceses presently are out of communication); but invitations to the next Lambeth Conference (on "The Renewal of the Church") are going to about twice the number — including suffragan bishops, full-time assistant bishops, bishops of some other Churches, and consultants other than bishops. They'll meet in London for the month between St. James' Day and St. Bartholomew's Day,

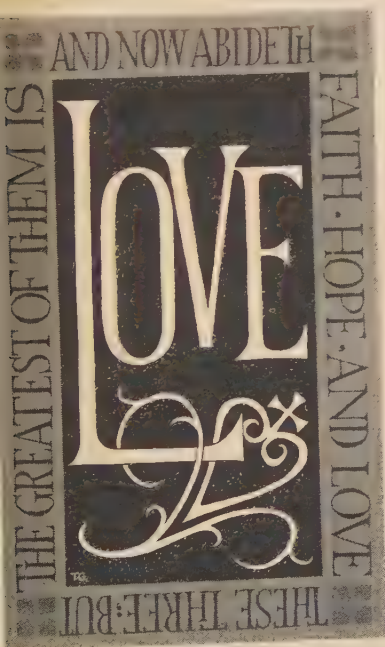
1968. ¶ Hearty thanks to the good parish office-helpers who mimeograph, fold, address and mail bulletins to TAD regularly. They help us greatly to know what is going on in the Church.

When, in a foreign country, you move to a new address, be sure to give that information to TAD; nobody else will. ¶ The new Primate of the Church in Australia is the Archbishop of Brisbane, the Most Rev'd Philip Nigel Warrington Strong, who was Bishop of New Guinea from 1936 to 1962. Although there was some talk that the new Primate might be a native Australian, the lot fell on a Derbyshire man, a 67-year-old bachelor at that, and for the first time since 1947 the Primate has not been also the Archbishop of Sydney. For a long time the Province of Sydney, and more especially the Diocese of Sydney, seemed to dominate the Church in Australia. When the Archbishop of Canterbury visited there in 1964 he observed that it was unfortunate that one province, let alone a single diocese, should have so much influence on a national Church. The press had a great deal to report on the matter, and there was a bit of whimpering here and there, but apparently Canterbury's point was well taken. The Australian Church has not been especially forward looking or forward moving,

and it may be that the new Primate will give the Church the long-awaited impetus. Incidentally he is styled Archbishop of Brisbane, Metropolitan of Queensland (the name of the province), and Primate of Australia. ¶ The 750,000-square-mile MacKenzie River area of Canada, from 1884 to 1933 a diocese, has been transferred with its 3,000 Anglicans from the gigantic Diocese of the Arctic (erected in 1933), which now will have on land only 854,417 square miles and 6,000 Anglicans, but still some two million square miles counting the water, to the Diocese of Athabasca (the see city is Peace River). The area runs from the northern part of the civil province of Alberta to the Arctic Ocean, and currently is enjoying a boom because of mining and other developments. ¶ Private to Mrs. L.G.T.: The code letters and figures on your TAD address tell only where and when we got your name, not when your subscription expires: a TAD subscription expires only when you do, your patience with us gives out, or the post office manages to lose you completely. TAD is so relatively inexpensive (compared with other magazines) that it costs less to keep sending it than to fuss with any sort of formal "subscription" apparatus. TAD itself could expire sometime if it doesn't keep enough readers interested to send

in a dollar a year on their own, and that is why we suggest that you let your own birthday remind you when that little chore is due — and we hope that your continued enjoyment of TAD will make it a pleasant one. ¶ St. Bartholomew's Parish, Coldbrook (Diocese of Fredericton, Province of Canada), has had for nearly 35 years the same superintendent of its Sunday School, Mr. Percy Williams, whose association with the parish began in 1919 as a vestryman and acting sexton. ¶ "De-Koven Foundation for Church Work started its stamp-saving project in 1938. The cancelled stamps (commemoratives, airmails, specials, higher denominations, and foreign) are sold to stamp dealers. Over the years the income has amounted to several thousand dollars and has helped the Sisters of St. Mary to purchase furnishings and equipment for the chapels, offices, kitchen, refectory, and other rooms. The most costly single item was an oriental altar rug for St. Mary's Chapel. The project has been encouraged by Church Periodical Clubs, guilds, and individual friends, and by publicity in *The Anglican Digest* [You're welcome!] and in many diocesan and parish papers. In addition to cancelled stamps, the sisters accept Betty Crocker coupons, American Family soap wrappers, and all kinds of trading stamps

with which not long ago they bought a station wagon and built a garage].”—Taddled from a mailing piece. ¶ The rare book collection of the Cathedral Church of St. Peter and St. Paul, Washington, D.C., recently traded a Kansas City Bible collector (he has 7,000 volumes) a duplicate copy of volume one of a Bible printed in London in 1657 in eleven



The EBC's winter bookmark, somewhat reduced in size. Brown and orange ink on ivory stock. Rate: 35c a packet of 25, or \$1.00 for three packets. Postage without charge if payment accompanies an order. Be sure to specify winter one.

languages (known as the Walton or Polyglot Bible) for a first edition of the book of Exodus in the Cherokee American Indian language printed in 1853. During the year the library of the General Theological Seminary in New York City purchased a first edition of the New Testament in English published by the Cambridge University Press in 1628, a copy of the last octavo (a size of book) Prayer Book to appear under Charles I of England, and the first English edition of the Venerable Bede's *Church History of the English Nation* (the original was in Latin) published in Antwerp in 1565 by "John Laet, at the signe of the Rape." General currently is drawing plans to complete the top floor of its library building. ¶ The Right Rev'd Chauncie Kilmer Myers, 50-year-old Junior Suffragan Bishop of Michigan since 1964 (for eleven years previously he had been successively vicar of two chapels of New York's Trinity Parish) has become VI Bishop of California. (The Feast of St. Michael and All Angels, 29 September, has been the most popular one in the American Church for consecrations: of all bishops in office, including Bishop Myers, eight were consecrated then; the runner-up is the Feast of the Purification, 2 February, with five bishops.) ¶ An English parish has for its warden a re-

tired carpenter and mortician (he can't tell how many coffins he has made) who recently celebrated his hundredth birthday. ¶ The Diocese of New York's St. Luke's Home for Aged Women (founded 1851) and the "non-sectarian" Peabody Home (1874) have merged with a non-profit Church-related service corporation (the board has a majority of Anglicans), Morningside House, and plan to put up a new building opposite the cathedral church.

When the British colony of Basutoland became an independent nation last October and changed its name to Lesotho, the Diocese of Basutoland (Province of South Africa) changed its name in like fashion. The original diocese was founded in 1950, and its first bishop is the 69-year-old, English-born John Arthur Arrowsmith Maund, who was educated by the Mirfield Fathers (Community of the Resurrection) and who has been in Africa since 1938. The see city is the nation's capitol, Maseru. Lesotho is composed of 11,716 square miles (only slightly larger than Maryland), lies 200 miles south of Johannesburg, and has about a million inhabitants, many of whom work in the mines and on farms across the border in South Africa and so provide the little kingdom (a constitutional monarchy) with a big hunk of

its revenue. There are only three miles of blacktop roads in the country, put there for a visit by King George VI in 1947. The Basuto nation was founded early in the 19th century and came under British rule in 1868. When King Moshoeshe I (pronounced Moshwayshway) placed his country in Queen Victoria's care, he said humbly, "My country is your blanket, O Queen, and my people are the lice in it." At the October celebration to mark the change-over, the Prime Minister arrived in a dark suit and an official car (Bishop Maund was there too and later visited the U.S.A.), but when the new King, Moshoeshe II, arrived, he was resplendent in a colorful blanket and riding a high-stepping horse at the head of a retinue of more than a hundred similarly-dressed warrior-like men. The shouting crowds made it clear that they liked the horse-and-blanket part best. ¶ A professor at a university of the Roman Church has appealed for Rome to reconsider the matter of the validity of Anglican orders. He described as obsolete the usual Roman arguments against the validity of Anglican orders, and claimed that many Dutch, Belgian, and German canonists denied the infallibility of the 1896 papal bull which had pronounced them deficient of form and intention and hence invalid. ¶ At a dinner sponsored

the National Conference of Christians and Jews, awards "courageous leadership in intercreedal relations" were made the Bishop of New York and the Mayor of the See City. ¶ Because a new interstate highway related and made commercially profitable a resort motel (150 bed-and-sitting room combinations), Christ Church Parish, Mount Pleasant, West Virginia (population: 6,000; across the Ohio River from Gallipolis), is asking to buy the two-year-old plant at a fraction of its \$2.5-million cost and turn it into a home for elder folk. ¶ The two dioceses in South Carolina have begun work on some additions to their Church Home for Children, York. ¶ Let's have a little pamphlet to put into the hands of priests about to retire — something that will set forth clearly what to expect and not to expect, what to do and not to do, the management of personal affairs, diocesan obligations, etc. For example, if a priest retires within the confines of his old

parish, he should understand that his public services are to be given only at the specific invitation of the rector. If he retires to a town other than the one where he had a parish, he should not attempt, for example, to represent the Church in that area without permission of the rector. Too many parishes have been embarrassed and harmed by retired priests who simply would not retire, or retire gracefully. Although it is inconceivable that a priest should wish to remove himself completely from an altar or even forego the daily offices of the Church, he must remember that wherever he lives he is only a guest in the parish. ¶ At a Eucharist celebrated in the monastery gardens at Sandy, Oregon, the Bishop of Oregon and Visitor to the Society of St. Paul received the life vows of the first priest to become a full member of the S.S.P. (the others are laymen). ¶ St. Barnabas' Hospital (for chronic diseases), New York City, is making plans to

SPECIAL NOTICE SPECIAL NOTICE SPECIAL NOTICE
 P The Episcopal Book Club's selection for spring is a dual CE
 P one: *The Day*, a prayer by John Donne, illustrated by Tom CE
 P Goddard, and published at \$1.50, and *The Art of Being a CE*
 P Sinner, by John M. Krumm, and published at \$3.50. The CE
 P two books will be distributed the first week in February to CE
 P EBC members at the combined price of \$3.95; members CE
 P who pay for four selections in advance enjoy an even greater CE
 P reduction. A review of the two works will appear in TAD. CE
SPECIAL NOTICE SPECIAL NOTICE SPECIAL NOTICE

raise \$12,600,000 for buildings. ¶ Founded in England in 1875 and brought to the USA two years later — in a time that saw all sorts of organizations and societies, fraternal and otherwise, spring up, the Girls Friendly Society, long affiliated with the Executive Council, has been fully taken over, income and all, by the Council's Department of Christian Education. ¶ Remember, please, that TAD does not sell or rent its mailing list. Of all the stuff (catalogues, appeals, advertising gimmicks, and the like) you got in the mail before Christmas and which over-taxed the already weak USA postal service, not one piece got its direction from the address plates at Hill-speak. TAD's only job, as with all other projects of "Operation Unlimited", is to serve the Church, and that cannot be done by prostituting its mailing list, no matter how much it needs birthday dollars. ¶ Among the members of St. Mary's Parish, Buffalo (Western New York), are five generations of one family: the matriarch (who is 97), her daughter, grandson, great-grandson (a vestryman), and great great-grandson. All of them are surnamed White, except Great Great-grandmother Black. ¶ In the presence of the Bishop of Athabasca (Nebraska's "companion diocese" in the Province of Rupert's Land, Canada), the Bishop of

Nebraska recently dedicated the House of the Transfiguration, Bayard (population: 1519), a retreat center at the western end of the state for the whole diocese. It was once a dormitory for beet sugar-factory workers and has been completely done over. The library there is a memorial to the former Bishop, the late Howard R. Brinker. The Dean of one of the Church's seminaries said on the occasion of the dedication, "Certainly, one of the greatest needs of the Church today is a deepening of the spiritual life; without it, all our new programs and restatements of theology will be sterile." The next time you go to a diocesan convention or some other meeting of Bishop and Council, you might ask why your own diocese doesn't have a retreat center — and, if necessary, repeat what the Dean said.

Representatives of the Orthodox communions met during the first half of September in Belgrade to arrive at a common attitude towards the Old Catholic Churches and the Anglican Communion (in communion with each other since 1932) before beginning full scale discussion with them. The Church of England had conversations in 1956 with the Russian Church, in 1935 with the Rumanian Church (it subsequently recognized the validity of Anglican orders), and in 19300

MUTUAL RESPONSIBILITY

Last autumn TAD told how the Mutual Responsibility Commission wasted \$1,715 on excessive postage (25 cents first class, when 3.5 cents bulk rate, on non-profit, would have done the job. Recently the same commission sent out another packet of MRI stuff at the third class rate (20 cents) which could have gone at the non-profit bulk rate and so saved the Church \$1,000 and, more recently, a 14-cent mailer that lost the Church \$490. In three mailings the MRI people have wasted a total of \$3,205 in postage alone. Since the man in the pew is the one who has to pay for everything the Church does, he may not be so generous the next time the plate is passed — and he remembers the phrase “mutual responsibility.”

and 1931 with representatives of most of the Orthodox bodies, all of which talks, an Eastern Churchman said, “have established a solid basis for doctrinal agreement and the time has come to build further on that foundation.” Since decisions of the Orthodox Churches must be unanimous, the special pan-Orthodox meeting was necessary to prepare for official discussions. ¶ Personal to parish priests: Why don't you send, with your compliments, *The Anglican Digest* to your confirmands? Not only would the newcomers' education in the Church be continued, but they would find delight in having a

personal gift from you. A dollar will put one name and address on the mailing list (a gift notice will be sent with the first issue); from then on TAD carries the ball. Can you think of any better way to use your Discretionary Fund? ¶ Personal to Mrs. A.M.C.: The word *spinster* is the exact counterpart of *bachelor*, legally means an unmarried female of marriageable age — fourteen and over, and does a job performed by no other word; it's such a fine old word (still used in calling the banns of marriage in church in some places, such as New Zealand) that, despite the rude and ignorant handling which has marred its reputation, TAD likes to give it a proper outing in good company once in a while. To abandon its use to bad jokes would only leave unchallenged the crude notion that it is clever for a man but shameful for a woman to be unmarried — an attitude which actually devalues the sacrament of matrimony by making it a social necessity rather than a free decision and chosen relationship between individuals. ¶ Last autumn, in the presence of the Bishop of Exeter, the Hon. John P. Roberts, Prime Minister of Ontario, on behalf of his province accepted from Sir Geoffrey Harmsworth the gift of Wolford Chapel, Honiton, Devonshire, England — the first home and burial place of General John

Graves Simcoe, first Lieutenant-Governor of Upper Canada and founder of York, Ontario. The chapel will become a Canadian center in England's West Country. ¶ Mother Edith, from 1930 to 1942 Superior of the Community of the Resurrection of Our Lord (the order has college, school, and parish work in the Church of the Province of South Africa, and one branch house near London, England), recently celebrated her 98th birthday — in the 73rd year of her profession: soon after arriving from England with her father (then Dean of Grahams-town and later Bishop of St. Helena), she joined the Community, only seven years after it had been founded in 1884.

The Bishop of the Arctic was in England lately in search of missionaries to work in one of the largest dioceses (square miles of land and water) in the world. Many great changes have taken place in the Arctic during the past ten years, since the Canadian Government began moving Eskimos into settlements and insisting that Eskimo children receive an education. Igloos are almost a thing of the past. In his travels around the whole of the Arctic last winter, the Bishop found only twelve of them still in use. ¶ On one of the autumnal Ember Days the Bishop of Albany ordained his third son to the priesthood. Does any

bishop have more sons in the priesthood? ¶ The Church of the Province of South Africa is setting up a pension plan for members of the clergy; when a priest retires, his pension will be equal to his final basic stipend, plus marriage allowance where applicable; benefits for widows are limited. ¶ Churchman Le Roy Collins, a former Governor of Florida (1955-1960) and plainspoken President of the National Association of Broadcasters (1961-1964), has resigned as Undersecretary of the United States Department of Commerce to prepare his campaign for a U.S. Senate seat in 1968. ¶ Earlier in the year, "Granny" Augustus, long a resident of St. Helena (the island in the South Atlantic Ocean where once Napoleon was exiled), came to her hundredth birthday — the first Islander to attain that age, in the Parish Home where she had been moved a few years ago to receive more attention. The day was filled with festivities, but first she received the Holy Communion at the hands of the Bishop (others bring it with regularity). Five years ago the Bishop asked "Granny" what made it possible for her to live so long. The answer: "Plenty of long walks as a girl, plain food, hard work, and the Grace of God." ¶ At the Church of the Epiphany, Flagstaff, Diocese of Arizona, about 30 of

the 300 Churchmen who are students at the Northern Arizona University worship regularly in the congregation (they make up the entire choir at 11 o'clock on Sunday). Individual members of the parish have informally adopted some students, and offer them hospitality and friendship as "college godparents." In order to provide a place for students to meet conveniently close to the campus and to serve as a base for helping the religious knowledge of the growing number of Episcopal students to keep pace with their secular education (a professor is a deacon and acts as an unpaid but active chaplain), the vestry of the parish investigated the possibility of a grant from the National Division of College Work through United Thank Offering funds to subsidize a modest student center. They did not apply when they were told that a grant would be made for only an "ecumenical" center. The Bishop of Arizona said, "An Episcopal campus headquarters would be very helpful at Flagstaff. I am in sympathy with the vestry's wish to teach our students the Christian beliefs of our faith. The parish in Flagstaff has been, and is, a leader in ecumenical relations with ministers and congregations of other religious bodies — I would say, *the* leader; but the need of our students is not for ecumenicity but first of all

for a greater knowledge of the faith of their own historic tradition." — Taddled from *The Living Church* ¶ *The Anglican Digest* will welcome one-sentence statements which define the purpose of a diocesan periodical. ¶ For just about every dollar that a student pays to the University of the South for his education there, another dollar for the same purpose comes from the University's endowment and unrestricted gifts.

The Bishop of Ripon, who is one of the world's leading authorities on St. Francis and the Franciscan Order, has a collection of 1,500 works all on the one subject. His interest began when his mother gave him a copy of St. Francis' *Little Flowers*, and has continued through the years until he has a number of mediaeval volumes not found in any library in the world. Even so, claims the Bishop, who calls himself an amateur librarian, "Never have the houses I have lived in or my income made it possible for me to have the library I would like." (Bishop Moorman is the author of the excellent book, *A History of the Church of England* (1953), and has represented the Archbishop of Canterbury at the Vatican Council and various ecumenical affairs.) ¶ Private to Mrs. P.M.G.T.: There is no Canadian "outlet" for *The Anglican Digest*. If you want some-

body in Canada, or any other part of the world, to receive TAD regularly, just send along his name and address — and, if possible, his birthday dollar. Copies going outside the USA are mailed in individually-addressed envelopes, and it would be a simple matter, and a pleasant one, to accommodate you.

¶ Every religious order in the American Church has a "Visitor" — a bishop especially elected to see that the community's Rule and Constitution are duly observed and to whom members of the order may make any complaints or appeals; he also represents the order to the whole Church. (No religious order may be established in a diocese without the Diocesan's permission, and once it has been established no successor in office may withdraw that permission.) The Visitor may or may not be the Diocesan, and for years a good many dioceses begged off, thanks to disinterest, distrust (ignorance is indeed a fearful thing), and sometimes, antagonism. The Bishop of Massachusetts was recently elected Visitor of the Order of St. Anne, Arlington Heights in suburban Boston; his first official act in that capacity was to receive the life vows of a former Assistant Professor of Voice and Music History at Oklahoma Baptist University. The Bishop is also Visitor of the American Congregation of the So-

ciety of St. John the Evangelist, commonly called the Cowley Fathers, Cambridge, Massachusetts. ¶ In St. Paul's Church, Richmond (the Diocese of Virginia, organized in 1785, has no cathedral church), 45-year-old Robert Bruce Hall, Rector of St. Chrysostom's Parish, Chicago, since 1958 (his previous ministry had been exercised in West Virginia, where he was born), was consecrated Bishop Coadjutor of Virginia.

Australia's General Synod has (1) approved a name-changing: from the Church of England in Australia to the Anglican Church of Australia (ratification by the several dioceses must follow); and (2) made it possible for diocesans to be eligible for election (by an electoral board of twelve bishops, and equal numbers of priests and laymen) to the Primacy (before, only the four Archbishops were eligible). ¶ Lee Hastings Bristol, Jr., a lay reader of Trinity Parish and President of Westminster Choir College, both in Princeton, New Jersey, and a member of General Convention's Joint Commission on Church Music, has been elected to the Board of Directors of the New York Philharmonic Orchestra. ¶ The first lay reader (a layman authorized to read publicly certain portions of the Prayer Book) to be licensed under the sanction of the Arch-

shops and Bishops of the Church of England was Dr. D. T. Niblett. The Bishop of Gloucester and Bristol (united the time) did the job, and the year was 1866. ¶ The Senior Suffragan Bishop of the Philippines, the Rt. Rev'd Benito Canban Cabanban, a 55-year-old father of eight children, who was consecrated in 1959, has been named Bishop Coadjutor in succession to the Rt. Rev'd Hyman Cunningham Ogilby, who, upon his resignation in 1967 (to turn the jurisdiction over to native-born), will become Bishop Coadjutor of South Dakota. ¶ From the Diary of the Bishop of Wyoming: 5 September. At Reno Junction, I consecrated the Church of St. Francis-on-the-Plains — the first church building I have consecrated since becoming Bishop [30 November 1949]. ¶ St. Paul's Chapel, New York City, put up during the time of Trinity Parish's third rector, last autumn observed its 200th anniversary. When the 17th General Convention met there 134 years ago, four bishops (II Vermont, I Kentucky, II Ohio, and II New Jersey) were consecrated in St. Paul's Chapel — the largest number of bishops ever consecrated for the American Church at one time. ¶ St. Luke's Hospital, Phoenix, Arizona, is planning to double its capacity soon. ¶ The new headmaster of the

128-year-old Episcopal High School (for boys), Alexandria, Virginia, not only went to and taught in that school, but his father and grandfather were also headmasters there. ¶ Personal to *The Living Church*: When SPEAK gets going, let's go together and, using the information provided by your "Church School Number", put out a booklet which every year can be sent free of charge to all parish priests so that they will have something to put into the hands of interested parents and potential students. We beat the drum and shake the tamborine to get financial support for the Church's schools and colleges, but how many parents and young people know about them? If such institutions are worth financial support, aren't they worth promoting otherwise? Let's see if we can't promote the wholesome idea of going to Church schools. OK?

If your address has the old zone number after the name of your town, and if it is the same as the last one or two digits of your zip code number, don't worry: TADs going to the same postal zone are bundled together for mailing, and the zip code number appears on the bundle's label. After a mailing piece has reached the branch of the post office designated by the zip code number, that number is of no further use. ¶ The Seamen's

Church Institute, one of the world's largest shore centers, established in 1834 by the Diocese of New York to provide lodgings for merchant sailors (they were being shanghaied from waterfront boarding houses), operating for 53 years in a thirteen-story building at 25 South Street, New York City, is planning to put up a \$7.5-million building that will rise 23 stories above Battery Park and accommodate, in addition to chapel, social, recreational, and educational facilities, rooms for 340 seamen (twice the previous number). Because of fast ship turn-arounds and changed working conditions, seamen spend less time ashore. (The average seaman is 44 years old, is married, has two children, and owns his own home.) The Institute's Floating Church of Our Saviour was built in 1844; it continued in use until 1866 when a chapel on the ground was established. ¶ When, in 1951, the late James Moss Stoney, as V Missionary Bishop of New Mexico and Southwest Texas, ordained an Alabama-born man to the diaconate, it was recalled that as Rector of Grace Church, Anniston, he had not only presented the man for confirmation but had baptized him and had solemnized the marriage of his parents. ¶ The Diocese of Rhode Island is preparing to put up a four-story 51-bed nursing home. ¶ Per-

sonal to Mrs. E.R.L.: You have heard correctly; your bishop did tell some of his mission priests that the Holy Communion should not be celebrated every Sunday — only on "St. Primus Day" (the first Sunday in the month), and that Morning Prayer should be the order for all other Sundays. (It is unlikely that he meant the Eucharist should be celebrated at an earlier hour every Sunday.) His admonition in the matter of the first Sunday comes from misunderstanding of the intent of the Church and the plan of the Prayer Book. You will notice that both Morning and Evening Prayer are to be said daily, that neither Office provides for a sermon, allows for a collection of alms, etc. The idea of the compilers of the Prayer Book was to give the people an opportunity to make their communions more, not less, frequently. The Bishop probably suffers from another illogical notion: if the Church of Rome does it, we should not do it — if Roman acolytes wear cassocks, our's shouldn't; if Roman churches have altars, our's shouldn't; if Romans have the Eucharist "every Sunday", we shouldn't. That sort of thinking is what gives the appearance that some of our bishops and priests do not want their people to know the Faith and practice it. ¶ In Princeton, New Jersey, the Suffragan Bishop of Washing-

n solemnized the marriage of his nephew (a son of the chairman of New York's Bankers Trust Company) to the only daughter of *Newsweek's* former editor and now publisher of *Atlas*. ¶ The papers and some of the discussion of the Eighth National Conference on Religion in Independent Education which met in Washington, D.C., a year ago have been published in paperback under the title *Youth in Crisis: the Responsibility of the Schools* by Seabury Press, 815 Second Avenue, New York City 10017, at \$2.00; teachers and administrators may find something of interest. ¶ For the benefit of the Diocese of New York's City Mission Society, Julie Harris put on a one-time-only one-woman show, "The Life, Letters, and Poems of Emily Dickinson," in the See City. ¶ In Christ Church, Greenwich, Con-

necticut, the Rector of All Saints' Parish, Detroit, Michigan, solemnized the marriage of his son to the daughter of the publisher of *Time* magazine. ¶ In the matter of senior warden-sexton combinations, the Church of the Holy Apostles, Oneida (Fond du Lac), Wisconsin, reports that its senior warden is not only the sexton as well, but also has charge of the acolyte guild, is a lay reader, and, by election of the convention, is a member of the Diocesan Executive Board; moreover, his wife has charge of the Sunday School. That's going to be pretty hard to top. The Church in Oneida was founded in 1702 as a mission to the Oneida Indians in New York. The name is a corruption of the proper name *Oneyotka-ono*, "people of the stone", from a granite boulder near one of their former villages; when they sold

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HAPPY BIRTHDAY

their lands in 1822 and most of them settled on a reservation at Green Bay, Wisconsin, the Church came with them — and is still ministering to their needs. In the 16th century five powerful and warlike tribes of Indians in central New York formed a confederacy known as the Five Nations, which the French called the Iroquois. The original tribes were the Mohawk, Oneida, Onondaga, Cayuga, and Seneca; in 1722 the Tuscarora were admitted. The League is thought to have provided some of the ideas (such as states' rights) that were written into the U.S. Constitution. Although Indians are this country's first citizens and have the same social welfare rights and responsibilities as everybody else, including taxes, many prefer life on reservations because homelands are considered sa-

cred. ¶ Apropos the incredible "Statement unanimously recommended by the Special Committee to the House of Bishops" at its outing in Oglebay Park, *The Anglican Digest* will welcome some parodies on the anthem which ends, "God save the Queen!" The verses may consist of only one stanza, but the ending(s) should be, "God save the Church!" ¶ Personal to E.S.G.: Thanks for the TAD slogan, "A pleasure to read, a pleasure to support." ¶ The next two or three months having their quota of days, and the days having their usual 24 hours, and the hours whisking by no less quickly than in the past — and enough birthdays remembered — and the Editor holding on to his remaining wits, the next issue of *The Anglican Digest* will be in most readers' hands early in March.

It's the little things that count, such

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